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Pearls of Wisdom

Selected verses of the Holy Qur'an & Sayings of the Holy Prophet (peace and blessings of Allah be upon him)



THE HOLY QUR'AN

1. In the name of Allah, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.

3. He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

4. And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

(Al-Jumu'ah 62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝
هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا
مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۝ ۞ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(الجمعة ٦٢:١-٤)

SAYINGS OF THE HOLY PROPHET MUHAMMAD^{SA}

Hadhrat Abu Huraira (ra) narrates:

While we were sitting with the Prophet(sa) Surah Al-Jumu'ah was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)....." (62:4) was recited by the Prophet, I said, "Who are they, O Allah's Apostle?" The Prophet(sa) did not reply till I repeated my question thrice. At that time, Salman Al-Farsi was with us. Allah's Apostle(sa) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it."

(Sahih Bukhari: Commentary on the Qur'an
Volume 6, Book 60, #420)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قُرِئَ:
وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَأْذُنُ
اللَّهِ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ
مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ
كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَا لَهُ رِجَالٌ مِّنْ هَؤُلَاءِ

(صحیح بخاری۔ کتاب التفسیر سورة جمعة)

Pearls of Wisdom

Selection from the writings of the Promised Messiah (Peace be upon him)



My Nature is not Prone to Failure

Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their way leaving me alone, I would still have no fear. I know that God Almighty is with me. Even if I am trampled underfoot and crushed and become less than a particle, and experience persecution and abuse and curses from every direction, still I shall ultimately be victorious. No one knows me, but He is with me. I cannot be destroyed. Vain are the efforts of my enemies and useless are the designs of the envious ones.

O ye foolish and blind ones! was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who was destroyed by God in humiliation, so that He should destroy me? Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure. I have been bestowed such courage and veracity against which mountains are as nothing. I am not afraid of anyone. I was alone and was not unhappy at being alone. Will God then desert me? Never. Will He destroy me? Never. My enemies will be humiliated and those envious of me will be put to shame, and God will bestow victory upon His servant in every field. I am with Him and He is with me. Nothing can break our relationship. I swear by His honour and glory that I hold nothing dearer in this world and in the hereafter, than that the greatness of His religion may be manifested, His glory may shine forth and His Word may be exalted. By His grace, I am not afraid of any trial, even if I am confronted not with one but with ten million trials. I have been bestowed strength in the field of trials and in the jungle of agonizing persecutions.

من نہ آنستم کہ روزے جنگ بنی پشت من آں منم کاں درمیاں خاک و خوں بنی سرے

*I am not one whose back you will see on the day of the battle;
I am the one whose head you will espy in the midst of dust and blood.*

He who does not wish to follow me is free to leave me. I do not know how many terrible and thorny deserts I may yet have to traverse. Why do those who are tender-footed put themselves to trouble with me? Those who are mine cannot depart from me, neither on account of misfortune, nor in consequence of the vilification by people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes? Shall we become frightened by trials in the cause of God Almighty? Can we be separated by any trial which comes from our Beloved God? Certainly not, but even this can only be through His grace and mercy. Those who wish to leave me are free to do so, we bid them farewell. But they should remember that after thinking ill and cutting asunder if they should at any time again incline towards me, such inclination would not receive such honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a colossal stain. [Anwar-ul-Islam, Ruhani Khaza'in, vol. 9, pp. 23-24]

Guidance from Hadrat Khalifatul Masih V

(may Allah strengthen his hands)



Worship of God

Summary of Friday Sermon Delivered on April 18, 2008

Huzur delivered his Friday Sermon from 'Bagh-e -Ahmad' near Accra Ghana. Huzur said that yesterday in his inaugural address at the Jalsa Salana Ghana he had drawn attention towards worship of God. He said the most excellent way worship of God for a Muslims is the observance of five prescribed Prayers. The Holy Qur'an is replete with commandments regarding this, in fact at the very beginning of the Qur'an the identity of a righteous person is signified as one who believes and observes Salat.

Huzur remarked how does one pay the dues of Salat? Indeed, by offering it on time and in congregation at the mosque or Salat centre, that Salat is not combined due to any worldly reason, ladies who have no genuine excuse say their Salat at home. In short, Salat is a most fundamental component of faith for a Muslim. Hadith terms Salat as the core/kernel of faith. Huzur said it should be the objective of a Muslim to attain this core/kernel.

Huzur said he observes that during

Jalsa days men, women, girls and boys are most regular in saying Salat. He said that this practice that they acquire in this 'training camp' should be carried on lest on returning home they disregard all that they have learnt and do not pay attention to Salat and forget about it while doing their domestic chores, their businesses and leisure activities. Huzur said as he had explained the previous day this is the very objective of man's creation as described in the Holy Qur'an. The Promised Messiah^{as} had also expounded this as one of the chief purposes of his advent; to inculcate a living connection between man and God. Therefore every Ahmadi should be regular in five daily Prayers and these Prayers should not be offered as if one is relieving oneself of a burden rather they should be offered with a sense of obligation. Huzur said the claim that we are to bring the entire world in the fold of Ahmadiyyat necessitates that we know what Ahmadiyyat is about. Ahmadiyyat in fact is to establish the kingdom of the One

and Only God in the hearts of people. His kingdom can be thus established only when His Being is deemed over and above everything else and His worship is carried out in the ways taught by Him. If, after accepting the Promised Messiah^{as} we do not bring about a revolutionary change in ourselves and do not make a connection with the Living God then our claim would be meaningless and we would be erroneous in maintaining that we have taken our Tabligh to everyone and have brought them closer to God.

Huzur remarked why was there a need for the Messiah to come in this era? Indeed, because the world had forgotten God. In accordance to the prophecy of the Holy Prophet (peace and blessings of Allah be on him) despite its luminosity, the Quranic teachings had faded from people's hearts. Huzur said there are hundreds of millions of Muslims in the world some of whom are extremely wealthy because of oil resources. However they do not maintain that they will take the

world to the One God, indeed, they surely await a 'bloody' Mahdi who would spread faith with the use of force, a Mahdi who will never come.

Huzur said, you, on the other hand are a small community but it is your pledge and your objective to take Islam to the ends of the earth. Today many African countries are being represented at

teachings of Islam –that the world had forgotten– before the world once again. When we Ahmadis make such a huge claim then it is our utmost obligation that we turn to God and pray to Him and indeed the most excellent way to pray to Him is by offering Salat. It is our Salat and prayers that will grant us success. Otherwise, Huzur said, as he had said before, we do not have

food to eat. The power that made them victorious were the prayers of the Holy Prophet^{sa} that Allah accepted and granted victory. Huzur said it were the prayers of one who had completely absorbed himself in Allah that brought about a revolution in the world. The Holy Prophet^{sa} established a blessed model that triumph of Islam is not, and indeed should not be, with



the Jalsa; Burkina Faso, the Congo, Liberia, Ivory Coast, Guinea and the Gambia. Each of these countries does not have resources in terms of numbers and indeed funds that would facilitate taking the banner of Islam all over the world. However, we have the power which was given to all the Prophets of God by the God Who is the Lord of the heavens and the earth and Who has sent the Promised Messiah^{as} like the other Prophets but in subordination of the Holy Prophet^{sa}, and who was given the task to present the beautiful

any worldly power that we can maintain that we will be triumphant over the world. In any case, Huzur added, religion has never spread with wealth and might.

Those who raise objections against Islam say that, God forbid, Islam spread through force. This is a completely incorrect, erroneous allegation. What kind of worldly power or might was there in the battle of Badr, the battle of Uhud or the battle of Ahzab? Indeed, neither was there any proper apparatus for warfare nor was there enough

might, but with prayers. Might can win one territories but not hearts. Addressing the Jalsa Huzur said they have to win over the hearts of their countrymen so that they may be offered to Allah. For this, Huzur said, first and foremost one has to make oneself worthy of it by being regular in Salat and prayers.

Huzur said this year in which we are commemorating the centenary jubilee of a hundred years of Khilafat, what is this jubilee about? Is it about feeling contended that we are celebrating the jubilee

“In order to benefit from the blessing of Khilafat the first condition is to observe Salat.”

Jalsa, have prepared a souvenir, the auxiliary organisations have arranged various programmes? These are simply small ways of acknowledging the centenary. The real objective will be attained when we will make a promise that in light of the blessing of Khilafat that God has granted us we will endeavour to bring about a closer connection with God, that we will be mindful of observance of Salat more than before. This sense of gratitude of blessings will further enhance Divine beneficence.

In the Holy Qur'an in the verse following the verse in which Khilafat is mentioned Allah states: 'And observe Prayer and give the Zakat and obey the Messenger that you may be shown mercy.' (24:57)

Huzur said the above verse proves that in order to benefit from the blessing of Khilafat the first condition is to observe Salat. Therefore, Huzur said, the reason that he was laying so much stress on this was so that men, women, girls and boys could derive maximum benefit from the blessing that they had been granted. Allah had promised the Promised Messiah^{as} and indeed it is the prophecy of the Holy Prophet^{sa} that this Khilafat is to remain for the rest of time, however, only those will derive benefit from it who will make a living connection with God through worship.

Huzur said the Quranic verse also mentions financial giving. With the grace of Allah the Jama'at of Ghana

is gaining strength from strength in terms of financial giving. Reminding is needed at times and each reminding produces a great response. However, Huzur said, for the youth as well as for the new converts he would say that financial giving is for the reformation of the self (nafs). Elsewhere in Qur'an financial giving other than Zakat is also mentioned in terms of reformation of the self. Indeed only that person can make a financial sacrifice for the sake of God who has firm belief in God and in the fact that God never wastes any good act or deed that is done to attain His pleasure. Huzur said he is most grateful and indeed others should be too that Allah enables the Ghanaian Jama'at to make financial sacrifices. Many sincere and well-off Ahmadi have facilitated the construction of huge mosques. When a materialistic person acquires wealth he spend it in worldly matters and idle purposes but today, thousands of miles away from Qadian, Allah has given the Promised Messiah^{as} sincere people whose hearts are open for financial giving. Thus the youth and the new converts should always remember that financial giving is a commandment among other commandments of Allah and it has been specifically mentioned with regards the blessing of Khilafat.

Allah states, 'obey the Messenger so that you may be shown mercy.' Huzur said the Messenger commands what Allah commands and this has been stated in the

Qur'an many times 'obey Allah and obey His Messenger' and indeed the commandment of Allah is that in order to create a pious environment worship Allah and put all that in practice that has been stated in the Holy Qur'an. 'Obey Allah and obey His Messenger' also denotes that the Messiah of latter days will follow the Shariah of the Messenger (peace and blessings of Allah be on him) and he will be fair and just.

Huzur said among the commandments of Allah that the Promised Messiah (on whom be peace) had unfolded Huzur would mention one and it is with reference to young men and young women. Huzur said the Promised Messiah^{as} drew our attention specifically to the fact that Ahmadi young women should marry Ahmadi young men so that Ahmadi future generation is preserved. Children are confused when they have to deal with dual aspects [of faith]. If the father is not an Ahmadi, as fathers have more influence, then despite the fact that the mother is an Ahmadi, the child does not remain one. Rather sometimes due to parents with conflicting beliefs turn children away from religion. Similarly Ahmadi young men should marry Ahmadi young women. Firstly they deprive the rights of Ahmadi young women by marrying outside, secondly children suffer from the same two-faceted situation. Huzur said if one wishes for one's offspring to have the blessing [of Khilafat] that Allah has granted then personal preference should not be the only



option to consider. Huzur said many young women write to him from Ghana and other African countries asking and seeking guidance that although the marriage proposal of their preference is from outside, could they marry them? Huzur said the very fact that these young women ask is a testimony that they give precedence to their faith over the world. Thus, Huzur said, it should be remembered that as

long as young women are mindful of giving precedence to faith over worldly matters they will derive beneficence and so will the young men and they will be the recipients of Allah's blessings.

Thus, Huzur said, each Ahmadi should promise on the fulfilment of a hundred years of Ahmadiyya Khilafat that they will always give precedence to Allah's pleasure. Will endeavour to the best of one's

ability to put His commandments in practice, to worship Him and will always try to honour the pledge of allegiance (bai'at) made to the Promised Messiah^{as}.

The Promised Messiah^{as} said that all those who consider themselves to be in his Community will not be counted in his Community unless they adopt righteous ways. He said they should observe their five daily prayers with such awe and devotion as if they are seeing God, should keep their fasts for Allah with sincerity and anyone on whom Zakat is obligatory should pay Zakat and one on whom Hajj is obligatory and has no excuse, should go for Hajj. He said piety should be practised with finesse and evil should be discarded. He reminded that no deed can gain acceptance with God if it is devoid of taqwa (righteousness).

The Promised Messiah (on whom be peace) also stated to his Community to be joyous and jump with joy that God is with them. He said if one stays firm on belief and truth then one is taught by the angels and heavenly tranquillity is descended on one and one is granted help from the holy spirit and God is with one at every step and none is able to overcome one.

Huzur prayed that may Allah always keep us firm on faith, make us observe His worship and may He continue to bless us with His beneficence and may we continue to be the recipients of His grace and blessings.

Status of the Promised Messiah^{as}

In his own words

*"Today my people do not recognize my status;
The day will come when they will recall my blessed time with tears"*

This is the Act of the Powerful God, Who Created the Heavens and Earth

Some ignorant people wrongly imagine that I claim to be a recipient of revelation by way of imposture. In truth, this is the act of the Powerful God, Who created the heavens and earth and the universe. Whenever faith in God declines, **someone like me** is raised; God speaks to him and manifests His wonders through him until people understand that **God exists. I announce openly** that if a person, whether Asian or European, comes to stay in my company, he will soon discover the truth of my statements.

[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, p.18]

The Title of Mujaddid

According to His unchanging law that whenever darkness prevails, God Almighty attends to the support of the Muslims and appoints some special servant of His, who is chosen for the purpose of the revival of Islam and for the good of the people, this humble one has been raised at the turn of the century having been awarded the title of *Mujaddid* [Reformer of the age] by God Almighty. I have been granted such knowledge and resources for stamping out the evils that were spreading in the world as cannot become available to anyone unless these are bestowed by the special favour of God.

[Karamat-us-Sadiqin, Ruhani Khaza'in vol. 7, p. 45]

This is the man who loves the Messenger of Allah

On one occasion, I received the revelation which indicated that there was a vigorous discussion in the High Assembly in Heaven, from which I understood

that God desired the revival of the faith, but that the High Assembly had not yet been apprised of the identity of the person who would revive the faith, and this was the cause of vigorous debate. It was at this time that in a dream I saw people searching for a Reformer. A man appeared and, gesturing towards me, said:

i.e., this is the man who loves the Messenger of Allah. This meant that the principal qualification for this mission was the love of the Holy Prophet^{sa} and that this quality was to be found in me.

*[Brahin-e-Ahmadiyyah, Ruhani Khaza'in, vol. 1, p. 598
sub footnote 3]*

Mission of the Promised Messiah^{as}

The reason for calling the Reformer of this age by the name of the Promised Messiah appears to be that his great task would be to put an end to the supremacy of Christianity and to repel the attacks of the Christians and to demolish their philosophy—which is opposed to the Holy Qur'an—with strong arguments and to convey to them fully the truth of Islam. The greatest calamity for Islam in this age consists of the philosophical attacks and religious criticism by the Christians, which cannot be repelled without Divine support. It was necessary that someone should come from God Almighty to combat them.

[A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, p. 341]

Our exalted Prophet^{sa} is forever alive. To keep him alive forever, God Almighty has ordained that his spiritual and law-giving blessings should be extended to the Day of Judgment. Finally, as a continuation of his spiritual blessings, God has sent into the world the Promised Messiah—whose advent was essential for the completion of the edifice of Islam. It was necessary

that the world should not come to an end until the dispensation of Muhammad^{sa} had been provided with a spiritual Messiah as had been provided for the Mosaic dispensation. This is indicated in the verse:

*Guide us in the right path – The path of those on whom
Thou hast bestowed Thy blessings (Al-Fatihah, 1:6-7)*

Moses^{as} was provided with bounties which the earlier generations had lost, and Muhammad^{sa} was provided with such bounties which the Mosaic dispensation had lost. Now the dispensation of Muhammad^{sa} has replaced the Mosaic dispensation, but it is thousands of times higher in status. The 'Like of Moses'^{as} is more exalted than Moses^{as} and the 'Like of the Son of Mary' is more exalted than the Son of Mary^{as}. Not only did the Promised Messiah appear in the fourteenth century after the Holy Prophet^{sa} as Jesus son of Mary^{as} had appeared in the fourteenth century after Moses^{as}, but he appeared at a time when the condition of the Muslims was similar to the condition of the Jews at the time of the advent of Jesus son of Mary^{as}. **I am that person.** God does what He wills. Foolish is the person who fights Him and ignorant is the one who asserts in opposition to Him that He should have done thus and thus and not so and so. He has sent me with bright signs which are in excess of ten thousand.

[Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, p.14]

Denial Amounts to Disobedience of the Holy Prophet^{sa}

As I am the Promised Messiah and God has openly manifested heavenly signs in my support, everyone who in, the estimation of God, has been sufficiently warned regarding my advent as the Promised Messiah and has become aware of my claim will be accountable to God, for no one can turn away with impunity from those who have been sent by Him. This sin is not against me but against the Holy Prophet^{sa} for whose support I have been sent. He who does not accept me, disobeys not me but him^{sa} who had prophesied my coming. I hold the same belief with regard to believing in the Holy Prophet^{sa} as well. He who has heard the call of the Holy Prophet^{sa} and has been made aware of his advent and who, in the estimation of God, has been sufficiently apprised of his Prophethood, if such a one dies a disbeliever he would be condemned to eternal perdition.

[Haqiqat-ul-Wahi, Ruhani Khaza'in, vol.22, pp. 184-185]

What Would be the Status of the Holy Messenger^{sa} whose Servant I am!

I swear by Him in Whose hand is my life that if Jesus son of Mary^{as} had been present in my time he could never have done that which I can do, and never could he have shown greater signs than those shown by me, and he would have found me a greater recipient of Divine grace than himself. Now, when this is my status, just think what would be the status of the Holy Messenger^{sa} whose servant I am!

*That is Allah's grave; He bestows it upon
whomsoever he pleases (Al-Ma'idah, 5:55)*

[Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, p. 60]

I am the Last Path

Blessed is he who has recognized me. Of all the paths that lead to God I am the last, and of all His lights I am the last. Unfortunate is one who departs from me, for without me all is darkness.

[Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, p. 61]

The Servant of Ahmad

Christians were proclaiming aloud that Jesus, on account of his nearness to God and on account of his high status, has no equal. Now God has proclaimed that He has created his parallel who is even better than him and is Ghulam Ahmad, i.e., the servant of Ahmad [the Holy Prophet^{sa}]

Life-giving is the cup of Ahmad^{sa};

What a dear name is the name Ahmad^{sa}.

There are hundreds of thousands of Prophets^{as};

But, by God, the highest status is that of Ahmad^{sa}.

I have tasted of the fruit of the orchard of Ahmad^{sa};

My garden is the word of Ahmad^{sa}.

Talk no more of the son of Mary^{as}!

Better than him is the servant of Ahmad^{sa}.

These are no idle or poetic thoughts, but are facts. If your experience tells you that I do not enjoy greater Divine support than the Messiah son of Mary^{as}, then you can count me a liar. God has decreed so, not for my own sake, but for the sake of His Prophets^{sa}, who has been greatly wronged.

*[Dafe'-ul-Bala, Ruhani Khaza'in,
vol. 18, pp. 240-241]*

“It is set out in an authentic Hadith that he who fails to recognize the Imam of his age will die the death of ignorance.”

Significance of the Title ‘Mahdi’

The one who was to come was named Mahdi, to indicate that he would acquire the knowledge of the faith from God Himself, and would not acquire the knowledge of the Qur’an or Hadith from a teacher. I can state on oath that such is my case. No one can prove that I have had a single lesson of the Holy Qur’an or Hadith or Tafsir from any human being or have been the pupil of any commentator of the Holy Qur’an or scholar of Hadith. This indeed is the status of Mahdi, which has been bestowed upon me on the pattern of the Prophethood of Muhammad^{sa}. I have been taught the mysteries of the faith directly, without any intermediary.

[*Ayyam-us-Sulh, Ruhani Khaza’in, vol. 14, p. 394*]

Accept Me as One Who has Come from Heaven

My status is that of Prophets. **Accept me as one who has come from heaven** and all the altercations and dissensions which have divided the Muslims will at once be resolved. Whatever meanings are attributed to the Holy Qur’an by him—who has come as an Arbiter and as a commissioned one of God—will be its true meaning and whichever Hadith he affirms as true will be a true Hadith.

[*Malfuzat, vol. I, New edition, pp. 399*]

The Spiritual Commander-in-chief

It is set out in an authentic Hadith that he who fails to recognize the Imam of his age will die the death of ignorance....This direction of the Holy Prophet^{sa} entails that every seeker after truth should continue to seek the true Imam.... The question arises: Who can be called the Imam of the age, and what are his characteristics, and in what respect is he to be preferred to other recipients of revelation and dreams and visions? The answer is that the Imam of the age is the person whose spiritual

training is undertaken by God Almighty Himself Who invests his nature with such guiding light as enables him to overcome all philosophers and logicians of the world in every kind of debate. He refutes the subtlest criticism of every description so well by his God-given power, that one is compelled to admit that he has come into the world equipped with all the resources needed for its reform and thus he was not to face humiliation before any opponent He is the spiritual Commander-in-chief of the Muslim forces and God Almighty designs once again to make the faith victorious at his hand. All those who seek shelter under his banner are also equipped with the highest capacities. He is bestowed all that is needed for reform and is endowed with all knowledge that is required for repelling objections and setting forth Islamic excellences.

[*Darurat-ul-Imam, Ruhani Khaza’in, vol. 13, pp. 472-477*]

Imam of the Age

It must be borne in mind that the expression ‘Imam of the age’ comprises the titles of Prophet, Messenger, *Muhaddath* and *Mujaddid*. Those who are not Divinely appointed for the reform and guidance of mankind and are not invested with the requisite excellences cannot be described as Imams of the age even if they are saints or *Abdal* (Literally, “Those who have brought about a holy change”. A term used by the Sufis for the higher grade of saints.)

The question remains as to who is the Imam of this age who must, under Divine command, be obeyed by Muslims in general, the pious, the seers and the recipients of revelation. I have no hesitation in affirming that, by the grace of God, **I am this Imam of the age**. God Almighty has combined all the signs and conditions of the Imam in my person and has raised me at the turn of the century.

[*Darurat-ul-Imam, Ruhani Khaza’in, vol. 13, p. 495*]

“This honour has been bestowed upon me only on account of my obedience to the Holy Prophet^{sa}.”

Titles of ‘Prophet’ and ‘Messenger’

Having already seen with my own eyes the clear fulfillment of a hundred and fifty or so prophecies that I received from God, how can I deny for myself the title of Prophet or Messenger? When God Almighty Himself has so named me, how can I reject these titles, and how can I fear anyone but Him? I swear by God—Who has sent me, and to attribute imposture to Whom is to be accursed—that He has sent me as the Promised Messiah. As I believe in the verses of the Holy Qur’an, so do I believe, without the difference of a particle, in that clear Divine revelation which has been vouchsafed to me, and the truth of which has been established by His successive signs. I can stand in the *Baitullah* and swear that the holy revelation which descends upon me is the word of the same God, Who sent His Word to Moses^{as}, to Jesus^{as} and to Muhammad the Chosen Ones^a. The earth bore witness in my support and so did the heaven. In this way, the heaven and the earth have affirmed that I am the Vicegerent of Allah. But in keeping with the prophecies, it was inescapable that I too should be denied. Therefore, those whose hearts are in veils do not accept me. I know well that God will surely support me as He has always supported His Messengers. None can ever succeed against me.

[*Eik Ghalati Ka Izalah, Ruhani Khaza’in, vol. 18, p. 210*]

All Prophethood has now come to an end except the Prophethood of Muhammad^{sa}

I swear in the name of God that as He spoke to Abraham^{as} and to Isaac^{as} and to Ishmael^{as} and to Jacob^{as} and to Joseph^{as} and to Moses^{as} and to Jesus son of Mary^{as} and, last of all, to our Holy Prophet^{sa} in such manner that He vouchsafed to him the most luminous and holy revelation, in the same way He has also honoured me with His converse. This honour has been bestowed upon me only on account of my obedience to the Holy

Prophet^{sa}. Had I not been one of his followers and had I not obeyed him, I would never have been honoured with such Divine converse even if my good deeds had piled up as high as the mountains. All Prophethood has now come to an end except the Prophethood of Muhammad^{sa}. No law-bearing Prophet can now come, but a non-law bearing Prophet can come, provided he is a follower of the Holy Prophet^{sa}. In this way I am both a follower and a Prophet. My Prophethood—i.e., converse with God—is a reflection of the Prophethood of the Holy Prophet^{sa} and nothing more. It is the same Prophethood of Muhammad^{sa} that has manifested itself in me.

[*Tajalliyat-e-Ilahiyah, Ruhani Khaza’in, vol. 20, pp. 411-412*]

Had I been an Impostor I Would have been Destroyed

I have repeatedly affirmed that the revelation which I put forth is certainly and absolutely the word of God, as the Holy Qur’an and the Torah are the word of God, and I am a Prophet of God by way of reflection. Every Muslim is bound to obey me in religious matters, and is bound to accept me as the Promised Messiah. Everyone whom my call has reached and does not accept me as *Hakam* (*The Arbiter*) and does not believe in me as the Promised Messiah and does not esteem the revelation that is vouchsafed to me as coming from God, is accountable in heaven—even if he is a Muslim—for he has rejected that which he had to accept at its time. I do not say merely that had I been an impostor I would have been destroyed, but I also affirm that I am true in my claim like Moses^{as}, Jesus^{as}, David^{as} and the Holy Prophet^{sa}. God has exhibited more than ten thousand signs in my support. The Holy Qur’an bears witness for me and so does the Holy Prophet^{sa}.

[*Tohfat-un-Nadwah, Ruhani Khaza’in, vol. 19, pp. 95-96*]

Triumph of Islam

Since the period of the Prophethood of the Holy Prophetsa extends to the Day of Judgement and he is *Khatam-ul-A'niya'* (*Seal of Prophets*) God did not so design that mankind should be united in one faith during his lifetime, for this would have marked the end of his era, and one could be led to think that since the task that had been assigned to the Holy Prophetsa had been completed, his Prophethood had also come to an end. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muhammadsa, which will also be the time of the approach of the Day of Judgement. For this purpose God appointed a deputy from among this very Ummah, who was named the Promised Messiah and also *Khatam-ul-Khulafa'*. Thus the Holy Prophet^{sa} stands at the beginning of his Prophethood, and the Promised Messiah stands towards the end of it. It was necessary that this world should not come to an end until after the appearance of the Deputy of the Prophet, as the unification of mankind was destined to take place in his time. This is set out in the verse: Chapter Al-Saff 61:60. This means: "He it is Who has sent His Messenger^{sa} with perfect guidance and the True Religion so that He may bring about its triumph over all the religions of the world..." All scholars who have preceded me are agreed that this universal triumph would be achieved in the time of the Promised Messiah.

[*Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, pp. 90-91*]

I am Prophet by way of reflection

I have been bestowed two titles by God Almighty. One of these is the title of a follower, as indicated by my name Ghulam Ahmad. The second title given to me, by way of reflection, is that of Prophet, since God Almighty has named me Ahmad in the earlier parts of *Brahin-e-Ahmadiyyah* and addressed me repeatedly by that name. This was an indication that I am a Prophet by way of reflection. Thus, I am an *Ummati* [follower of the Holy Prophet^{sa}] and also, by way of reflection, a Prophet. This is also indicated in the revelation set out in the earlier parts of *Brahin-e-Ahmadiyyah*:

**That is, every blessing is from the Holy Prophet^{sa},
and blessed is he who taught—the Holy Prophet^{sa}—
and, thereafter, blessed is he who was taught-
myself.**

Therefore, through perfect obedience, I was named a follower and having acquired the full reflection of Prophethood, I was named Prophet. Thus I acquired two titles.

[*Brahin-e-Ahmadiyyah, Part V, Ruhani Khaza'in, vol. 21, p. 360*]

I am a Messenger without a new Shariah

Wherever I have denied being a Prophet or a Messenger, it has only meant that I have not brought a permanent and independent Shariah, nor am I a Prophet in my own right. But I am a Messenger and a Prophet without a new Shariah in the sense that—because of the inner grace that has been bestowed upon me on account of my obedience to the Holy Prophet^{sa}, and because I have received his name—God reveals the unseen to me. I have never denied being a Prophet in this sense, and it is only in this sense that God has called me Prophet and Messenger. Thus, even now I do not deny being a Prophet and a Messenger in this sense. When I say:

***"I am not a Messenger
and have not brought a book"***

I only mean that I am not the bearer of a new Shariah. It must, however, be remembered and never forgotten that, despite my having been called Prophet and Messenger, I have been informed by God that all this grace is not bestowed directly upon me but there is a holy one in heaven, i.e., Muhammad, the Chosen One^{sa}, whose spiritual grace accompanies me. Because of this intermediary link and having been named Muhammad and Ahmad, I am both a Messenger and a Prophet—one who is sent by God and one to whom God discloses news of the unseen. In this manner, the Seal of Prophethood has been fully safeguarded, for I have only been given this name by way of reflection through the mirror of love. If a person is chagrined over this revelation in which God Almighty has called me Prophet and Messenger, it is foolish on his part, for my being Prophet and Messenger does not break the Divine seal.

[*Eik Ghalati Ka Izalah, Ruhani Khaza'in, vol. 18, pp. 210-211*]

Similarities Between Jesus^{as} & Ahmad^{as}

Ansar Raza

The fundamental belief of Ahmadiyya Muslim Jama'at and its difference with non-Ahmadi Muslims and the Christians is that Jesus Christ^(as) has died a natural death and shall not come back. The prophecy of the advent of Messiah son of Mary in the latter days, found in the traditions (ahadith) of the Holy Prophet^(sa) is interpreted as the coming of a person similar to Jesus Christ^(as) in his character and qualities. According to the Ahmadiyya doctrine, that Promised Messiah is Hadhrat Mirza Ghulam Ahmad^(as) of Qadian. Following are the similarities between Jesus^(as) son of Mary and the Promised Messiah^(as) of the latter days as stated by the Promised Messiah^(as) in his book "The Narrative of two Martyrdoms" (Tazkarat-ush-Shadatain. Rohani Khazain, vol. 20, pp-30-35). However, the title of each similarity is inserted by the author of this article for the convenience of readers.

"We have already stated that from the religious point of view there are sixteen characteristics in the life of Jesus which must be found in the last successor of the Islamic dispensation, so that perfect accord may be proved between him and Jesus.

Both are Promised Ones:

1. The first similarity between the last two successors in the two dispensations is that the advent of both of them had been predicted. In Islam there have been thousands of saints, yet none of them had come as the 'Promised-one'. But he who came as the 'Like-of-Jesus' was, no doubt, the Promised Messiah. Similarly, no other Prophet but Prophet Jesus was the Messiah promised for the Jews.

Their People had No Political Power:

2. The second similarity is the loss of independence and political power. There is no doubt that the Muslims in India, like the Jews, prior to the birth of Jesus, had lost their independence on account of their many wicked ways. The British had been firmly established in India before the birth of the last Messiah.

Sectarianism Prevailed During Their Times:

3. The third similarity is that at the time of the advent of the

first Messiah, the Jews had become divided into several sects and, therefore, stood in need of an arbiter for them. In the same way the Muslims, at the advent of the last Messiah, are divided into many sects.

Both Postponed Religious wars:

4. The fourth point is that the first Messiah was not commanded to wage wars for the sake of faith. In the same way, the last Messiah has not been commanded to take up the sword...

Religious Scholars in Their Times were Morally Bankrupt:

5. The fifth point worth considering is that during the ministry of the first Messiah, the Jews had become morally bankrupt: especially those of the priestly class had become exceedingly greedy and corrupt. Jealousy and avarice prevailed over the whole nation and everyone hankered after material gains all the time. In the same way, the people of our time, the time of the Promised Messiah, especially Muslim priests and Mullahs have gone mad after worldly pursuits.

This is a patent fact which needs no further elucidation.

Foreign Rule in Their Times:

6. The sixth point of similarity is that Jesus appeared during the reign of a Caesar-a foreign ruler. The Promised Messiah of Islam also shares this characteristic. He also lives under the rule of a foreign emperor who is far superior to the one that ruled during the time of the Messiah of the Jews...

Their Faith Ultimately Accepted by Foreign Rulers:

7. The seventh point in this connection is that the Christian faith eventually succeeded in winning over the Romans. In this respect there is a similarity with my time also, because I find that people in Europe and America are showing considerable interest in my claim and the way of my reasoning. They have, of their own accord, published my claim in hundreds of newspapers with favorable comments which could hardly be expected from the pens of Christians. Some of these have gone so far as to express the view that my claim would be genuine, while some of them have declared that belief in Jesus as God was totally wrong some others have written that my claim of being the Promised Messiah is timely and feel that the present time is greatly in my favour. In short, it appears that these people are preparing themselves to accept my claim and Christianity shall, day by day, melt away like snow.

Polar Star Appeared in Their Times:

8. Another characteristic of Jesus was that a certain star had appeared at the time of his advent. This characteristic is equally shared by me because the very same star that had appeared in his time has again appeared in my time also. This is what has been verified in the English newspapers from which it could be concluded that the time is now ripe for the second advent of the Promised Messiah.

Solar and Lunar Eclipses Occurred in Their Times:

9. The ninth characteristic of Jesus was the eclipse of the sun that was seen when he was crucified on the cross. I also share this characteristic. When people rejected my claim, God manifested His Sign in my support not only causing the sun to eclipse but also caused the eclipse of the moon. Both these signs occurred during the month of Ramdhan. This did not only happen once but occurred twice as is mentioned in the traditions. These two eclipses are mentioned in the Gospels as well as in the Holy Quran. This prediction is also mentioned in Dar Qutni, an authentic book of the Sayings of the Holy Prophet, peace and blessings of Allah be upon him.

Occurrence of Epidemic of Plague in Their Times:

10. The tenth characteristic common between us is the occurrence of the epidemic

of plague. Because of the persecutions of the Jews, it became rampant in the time of Jesus and for the same reason it has spread in my time as well.

Both were Falsely Charged with Criminal cases:

11. The eleventh characteristic common to both of us is that the divines and the Elders left no stone unturned in denouncing Jesus as a hard-core renegade for which reason a false case was framed against him and he was taken to the court hoping that he would be condemned there to death. An identical case was also fabricated against me of conspiracy to murder. An effort was also made to prove me a rebel against the Government. This was the case in which Maulvi Abu Saeed Muhammad Hussain of Batala appeared as a witness against me.

Thieves were Prosecuted along with Both of Them:

12. The twelfth point is that a robber was also hanged on the cross along with Jesus; on the day I was acquitted of the false charge of conspiracy to murder, regarding which I had informed in advance hundreds of men on the basis of revelation, a Christian was also brought before the same magistrate. He was a member of the Salvation Army and had misappropriated some money. He was given three months imprisonment-he was not sentenced to death like the robber who was hanged along the side of Jesus and died.

Both were Declared 'Not Guilty':

13. The thirteenth resemblance between Jesus and me is that when Jesus was brought before the Governor and was prosecuted for capital punishment, the Governor declared that he could not see any fault in the accused. Similarly, Captain Douglas, the District Magistrate, on my asking him a question, had replied that he was not accusing me of any guilt.

In my opinion, Captain Douglas outshines Pilate in imparting judgment fearlessly and in showing determination and steadfastness. But in the end Pilate showed diffidence and for fear of the High Priest and the Elders, acted in a cowardly manner. But Captain Douglas showed no sign of weakness.

Both were Borne in 14th Century:

14. The fourteenth resemblance was that since Jesus had no father, he was, strictly speaking, not an Israelite. Despite this drawback, he was the last Prophet for the Children of Israel and of the Mosaic dispensation. He was born in the fourteenth century after Moses. In the same way I do not belong to the Quraish and have been raised in the fourteenth century of Islam and, like Jesus, I am the Promised Messiah of the Muslims.

Social Infrastructure Improved in Their Times:

15. The fifteenth characteristic is that by the time Jesus appeared great strides had been made in the progress of civilization. Good roads had begun to be constructed; an efficient defense system had come into being and very many improvements had been made in the organization and training of the armies. Means of travel were vastly improved and to ensure the comfort of travelers' rest-houses had become common. Also the judiciary had been reformed. Similarly, there has been much progress and outstanding developments in our time in these fields. For example, a new means of travel, the railways, has been invented, the prediction for which is found in the Holy Quran and the reader can easily call to mind various other inventions.

Both are Similar to Adam:

16. The sixteenth characteristic of Jesus was that, being born without a father, he was like Adam. Similarly, I have a resemblance of a sort with him: according to what Mohy-ud-Deen Ibn-e-'Arabi has mentioned about the Final Successor to be of Mongol origin and to be born the second of twins, a girl being born first, I was born exactly the same way on a Friday. It is not known how Ibn-e-Arabi got hold of this Sign, but it has come to pass.

These are the sixteen similarities between me and Jesus. They show that the hand of God was working

in all of this phenomenon. If it had been a man-made project so many similarities between Jesus and me could not have been found. Denying Prophets is an old established response of the unfortunate ones, but the leaders of religion of our time deny me in rather a strange manner. I am the one who came at the appointed time and for whom the eclipses of the sun and the moon in the month of Ramdhan occurred as a Sign as predicted by the earlier Prophets; and I am the one in whose time the plague spread, as was told by the Prophet and the Holy Quran; and I am the one in whose time, as predicted in the traditions, the Pilgrimage to Mecca was banned; and I am the one in whose time the same star appeared as had appeared at the time of Jesus son of Mary; and I am the one in whose time railway trains commenced running in this country and the camel became redundant and the time is approaching-nay it is near-when railway trains shall begin to run between Mecca and Medina and camels shall become superfluous and be deemed a relic of the past, although they were being continuously used for the past thirteen hundred years for these auspicious journeys and the prediction contained in Muslim's Hadith shall be fulfilled which says: They shall abandon the use of the she-camel which shall cease to ply there, i.e. no one shall use them for riding."

(Tazkarat-ush-Shadatain, Ruhani Khaza'in, vol. 20, pp-30-35)

The Promised Messiah^{as} and the Worship of Allah

Abdul Rashid Yayha

Allah Ta'ala says in the Holy Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ
إِلَّا لِيَعْبُدُونِ

*'And I have not created the jinn and the men but that they may worship ME.'*¹

Prophets, from the time immemorial, have been sent to this world to accomplish two crucial tasks. First, to establish the Unity and Oneness of Almighty Allah. Next, to help their people realize the greatest purpose of their creation, that is to worship Allah. The word used in Arabic for worship is *abd* and means to become servant or to serve. However, this is just a generic definition. What does worship itself actually mean? When we further consult authentic lexicons and dictionaries, we find the textbook definition to mean, "reverent honour and homage paid to God."

The beautiful teachings of Islam go much deeper than this general definition. According to Islam, any act that will serve the above purpose is considered as an act of worship. Therefore, Islam encompasses all acts as worship that have the stamp of approval from Allah. If Allah condones a certain act that

may even not be directly related to religion, or could be termed as secular or personal, still that action is an act of worship in the eyes of Allah if it is done for Allah's sake and with His approval. The Holy Prophet Muhammad^{sa} in one of his well-known hadith advised that if one puts a morsel of food in the mouth of his wife, intending to do so for the sake and love of Allah, it is considered an act of charity. Hence, it therefore becomes a deed of worship for him. Delving deeper into this subject, what are the different forms of worship?

Different types of worship

There are different types of worship in Islam. The first is formal prayer and supplication before Allah, i.e., *salaat*, fasting, giving charity, helping the less fortunate, Hajj when conditions are conducive, etc. The second type of worship is any act secular or otherwise that is in accordance with the commandments of Allah. For example, if a student works hard in his studies, even that would be considered in Islam to be a form of worship of Allah. "Seeking of knowledge is mandatory for every Muslim man and Muslim woman", proclaimed the Holy Prophet^{sa}.

Abdullah is the greatest title Allah bestowed upon the Holy Prophet^{sa} in the Holy Qur'an because he served Allah the most and taught humanity the excellent ways to worship Allah by exhibiting those acts himself. He was the greatest of all Prophets who served the cause of Allah and by default, he emerged as the greatest of *Ibadullah*, i.e., servants of God. The Holy Prophet^{sa} always, with each breath of his existence on this earth, was performing acts of worship, formal or informal, while walking, talking, eating, sleeping or engaging in formal worship. He did not have a single moment in his life that could be termed without worship of Allah. The Holy Qur'an testifies to this fact when it declares:

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ
وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝

Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds;

*He has no partner. And so I am commanded, and I am the first of those who submit.'*²

Following in the footsteps of his Master Prophet Muhammad^{sa}, the Promised Messiah^{as} also occupied himself in the worship of Allah from a very young age. The Promised Messiah^{as} was so engaged and absorbed in the (formal and informal) worship of Allah that he attracted the love and full support of Allah. Allah made him the Mahdi and the Messiah of the time for whose appearance people from the millenniums have been waiting. I will share with you some very interesting incidents of the type and style of worship of the Promised Messiah^{as} but first, let me share with you some of his advice bearing guidance to uphold and sustain the only purpose of our creation.

The Promised Messiah^{as} exemplified all different forms of worship to perfection. He said, "our thinking, our reflection and our search for the hidden objective are all parts of worship."³

The Promised Messiah^{as} said that "to resist one's nafs (self) - natural urge - is also a form of worship, like when a sleeping person resists his/her nafs and awakens for prayer. He said angels account for worship performed in one's youth during one's old age if one is incapacitated to perform worship."

Again the Promised Messiah^{as} stated:

Here we wish to state briefly that the true purpose of the internal and external limbs and faculties that have been bestowed on man is the understanding of God and His worship and His love. That is why, despite occupying himself with diverse

projects in this life, man does not find his true welfare except in God. Having had great wealth, having held high office, having become a great merchant, having ruled a great kingdom, having been known as a great philosopher, in the end he departs from all these involvements with great regret. His heart constantly rebukes him on his total preoccupation with worldly affairs and his conscience never approves his cunning and deceit and illicit activities. An intelligent person can appreciate this problem in this way also, that the purpose of everything is to be determined by its highest performance beyond which its faculties cannot operate. For instance, the highest function of a bullock is ploughing or irrigation or transportation. Its faculties are not adapted to anything else. Therefore, the purpose of a bullock's life is just these three things. It has no power to do anything else. But when we look into the faculties of man and try to discover what their highest reach is, we find that he seeks after God, the Exalted. He desires to become so devoted to God that he should keep nothing as his own and all that is his should become God's. He shares with the other animals his natural urge towards eating, sleeping etc. In industry some animals are far ahead of him. Indeed the bees extracting the essence of different types of flowers produce such excellent honey that man has not yet been able to match them. It is obvious, therefore, that the

highest reach of man's faculties is to meet God, the Exalted. Thus the *true* purpose of his life is that the window of his heart should open towards God.⁴

Therefore, when we look into the life of the Promised Messiah^{as}, we find that he practiced to the fullest what he believed. Without question, he believed vehemently what he practiced.

In one of his couplets, he says:

"We have given our heart for the sake of Allah, now only the earthly body remains. My earnest desire is that this body should also earn its martyrdom *fulfilling the cause of Allah*."⁵

Evaluating his own condition, he exclaimed:

I tell you truly that if I am assured that by loving Allah and by obeying Him to the utmost there lies death and destruction for me, I swear by God and my temperament is made as such that I will surely tolerate all these trials and tribulations with the zest of love and pleasure of Allah. It is like the proclamation of a king suggesting that if any mother resists from giving her infant suckle, the king would reward her immensely for acting upon his suggestion. The mother would never succumb to the suggestion of the king no matter how big the reward is! Same way a true Muslim considers total self-annihilation if he has to avoid the commandments of Allah, no matter how great incentive for a better worldly life is promised to him.⁶

He says in another couplet:

The true lovers of Allah are only those who sacrifice everything for His sake. (*Even after making huge sacrifices*) they are always worried whether their sacrifices would be accepted and whether their beloved is pleased with them!⁷

He was always drawn to and was saturated in the love of Allah. The Promised Messiah was born and lived in a far flung and a remote area of Punjab where no transportation or communication resources were available. The people of that time were not very religious and he found himself surrounded by irreligious people who did not have any regard for their faith. He found himself to be totally alone, abandoned and mismatched in that little village of Qadian. However, he found a great opportunity to reflect upon his condition, his surroundings and the world at large. His heart bled at the wretched condition of the world that was depicting the scene of corruption, ruling the world all over.

He did not go to school but spent his time studying. Later on, he would spend most of his time reading the Holy Qur'ān, praying five daily prayers and scanning through the library of his father. His favourite place was the mosque and he would love to spend most of his time there. There was no electricity in that far off village and he had to study under candle lights. He would stay deep into the night at the mosque and would sometimes fall asleep after finishing his prayers. It so happened that once, the caretaker of the mosque, while folding the

straw mats, folded him also along with the straw mat because of the utter darkness. He was so involved in the mosque that people of the village would call him "Maseetar" i.e., one who has fallen in love with the mosque. In fact, he was so absorbed in the love of Allah that he would pray and would love to pay homage to Allah all the time. He was always concerned that may Allah accept his prayers. He would ask his contemporaries also, in his utter innocence, to pray for him so that Allah accepts his acts of worship. It is reported that once, at a very young age, he turned to his even younger cousin, who later became his wife, saying, "please pray that Allah accepts my prayers."⁸

Friends of his father did not know about his existence. They would comment that they didn't even realize he had a second son. His father referred to him as "shy as a newly-wed bride" He was never seen in public. The high gentry and the state officials who visited his father most often would also think that his father had only one son, i.e., Mirza Ghulam Qadir because they would not come to see them. When he was just 24 years old, the Promised Messiah^{as} once said, "Mosque is my home, all the righteous people are my brothers, my cherished treasure is the remembrance of Allah and Allah's entire creature is my household."⁹

In his early adulthood, he brought home a very poor blind man by the name Mueen-ud Din. The young host then fed him and exclaimed to him, "Hafiz, from now on, you should stay with me at my home." For this unexpected hospitality offer, he was totally flabbergasted

and called out, "Mirza jee, I am just a useless poor man and I am also handicapped." The young host exclaimed, "I know you are incapable of performing any chores, however, the plan is that you and I will offer five daily prayers together in congregation and in your spare time, you just keep on memorizing the Holy Qur'ān and that I do not expect anything or any service from you."¹⁰

The Promised Messiah^{as} was engulfed in the worship of Allah throughout his childhood and adolescent years. This trend not only continued through his adulthood, but further strengthened. His father was extremely concerned about his material well being while the Promised Messiah^{as} had no inclination whatsoever about the worldly affairs. His father would often comment how his son was going to survive once he himself passed away as he did not have any means or skills to earn livelihood.'

The family had some land but the Promised Messiah was least interested in managing it. Whenever this concern of his father was related to him, he would comment, "My father should not be worried about me. I do not have very many needs or demands for my livelihood. I would just require a very simple food twice a day and a dress twice a year. I do not have any other needs."

He believed he had enough resources to meet the expenses for his trivial needs and that he did not foresee any more needs, thus showing the excellent example of contentment and trust in Allah. Once, he sent a message to his father saying:

*O my father please tell me how the one, who is already employed by the Highest of the high and the one who is servant of the Chief of all the Judges and who is obedient to the Lord of the universe, would have any concern for employment from anyone else?*¹¹

However, his father was persistent and acquired a job for the Promised Messiah^{as} as clerk at a court in Sialkot. Hudaib^{as} only took up this position out of obedience to his father. However, when he would return to his residence, he spent his time solely in the remembrance of Allah. Indeed, his true and only passion was the incessant remembrance of Allah and reading the Holy Qur'an¹².

When he realised that Islam was being attacked from all directions, he prepared himself for this great Jihad. His Jihad would be fought with the pen and the Holy Qur'an. The Holy Qur'an commands Muslims:

فَلَا تَطِيعِ الْكَافِرِينَ

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

*"So obey not the disbelievers and strive against them by means of the Qur'an with a mighty striving."*¹³

He started his Jihad with the pen in a magnificent way. Allah blessed his efforts and crowned them with success after success. It was his practice that whenever any objection was levelled against Islam, he would go through the entire Holy Qur'an keeping in mind the specific subject and would come up with a solid and unwavering answer. It is estimated that he must have read the Holy Qur'an at least 10,000 times in his lifetime.¹⁴ He wrote over 85 books

"If it was possible for us, we would have wished to travel in the land visiting every household like beggars, propagating the message of Islam."

defending Islam and refuting the objections. The Promised Messiah^{as} himself mentions in his book *Fateh Islam* that he answered 90,000¹⁵ queries letting people know about the true teachings of Islam. This book was published in 1890. One can imagine how many of those queries he would have answered until his departure to his heavenly abode. He showed on one hand the faults and shortcomings of each and every other religion, while contrasting it with the superiority of Islamic teachings. This is in fact a unique type of worship that he performed and saved Islam from annihilation as prophesied by the Holy Prophet^{saw}:

*"How can my Ummah perish when I myself am at its inception and the Messiah, son of Mary, would be at the latter part of it?"*¹⁶

He had so much love for *tabligh* to convey the true message of Islam to the masses that he once exclaimed:

If it was possible for us, we would have wished to travel in the land visiting every household like beggars, propagating the message of Islam. Thus we could have

*safeguarded the world from the onslaughts of disbelief and idolatry that has engulfed the entire land. If Allah would have taught us the English language, then we had wished to travel everywhere in the world conveying the message of Islam. Serving this noble cause, I would not mind even if I had to ultimately tender my own life.*¹⁷

Sufis' tradition and practice suggests that to earn spirituality and nearness to Allah, one should develop at least three qualities in him: One should resort to little sleep, little talk, and little food alongside worship of Allah. When we look at the life of the Promised Messiah^{as} from this angle, he was superb. He would sleep very little. His days and nights were all regulated and were spent either worshipping Allah or writing in the defence of Islam. He did not have any time to rest. He exhibited as if he was setting out for a long journey and time was very short to reach the destination, and he had to make it in time by all means. Nobody ever saw him sitting idle or gossiping with anyone.

It is reported that once a lot of guests came to Qadian during winter.

All beds were given away. Only the bare minimum beds were left for the household of the Promised Messiah^{as}. However, because of the high turnout, beds became scarce. A worker approached the Promised Messiah^{as} again to request him for more beds. He gave him his own bed also for the guests and spent the entire night in utter cold along with his child and kept on praying. When the workers realised their mistake and found that the Promised Messiah had nothing to lie down in this cold weather, they approached him with a new bed. He refused to take it commenting that to please give it to some other guest who might be in need of it and that he himself generally kept awake at night anyway.¹⁸

He would talk only when it was utmost necessary. He was always busy in writing. He never had time to socialize. His food was so little that even an infant could not have survived on that amount of food. He would get from home at the most two small *chapattis* (Indian round bread) and a little curry and he would not even eat that. He had some arrangements made with some

poor orphan who would come to him at an appointed time and would get the major portion of his food. He would often fast and once fasted for 6 months consecutively. While cherishing those days he observed that his food had decreased to the point that he could survive on half a gram of grain. He had full control over his diet. He once commented that if ever a fat healthy man were to compete with him for the duration that a person can remain hungry, he was confident that while he would not have still any desire to eat, his opponent would have died of starvation already.

Once he said, 'It has been over a year that I have not had meat. I generally eat my bread with pickle or some Dhal.' Even on that day he recalled that 'he had taken his bread with *pickle*.'¹⁹

He would recite Darood Sharif often and in abundance. He relates that once he recited Darood Sharif more than usual. At night, he saw in a vision two angels bringing skins full of Light (*noor*) to him. They then poured the noor on him, completely drenching him.²⁰

On another occasion, he saw in a vision that people were looking for a person who could revive the faith. Noticing him, one person exclaimed:

"This is the man who truly loves the Messenger^{saw} of Allah."²¹

This meant that the person required for the office of the 'Revival of Islam' would have to meet the condition of love for the Holy Prophet^{saw}.

The Promised Messiah^{as} had a soft heart for the servants of the faith because it was also a part of worship for him. He said:

If one brings to us a single word in defence or for the cause of the faith, that one word would be dearer to us than all precious gems and pearls. Whoever desires from us that we must be happy with him; that our sincere prayers are heard in the heavens in his favour, then he must assure us that he has the capacity to become the servant of the faith. **We love everyone for the sake of Allah, no matter whether she is our wife, our children or friends. Our**

“You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death.”

relationship with them is only for the sake of Allah.”²²

He further said:

It is very hard for me. Whenever and wherever a religious need arises, I become restless, fully engrossed to satisfy that need and consider eating, sleeping or taking rest to be unlawful for me until I can resolve the issue. I am only for the sake of the faith. There should not be any hindrance in performing the duty to serve the cause of Islam.²³

It was in the spirit of worship that the Promised Messiah^{as} wrote Al Wasiyyat. He says:

You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death.²⁴

He then continues, “Thus, if you have an iota of worldly adulteration in your intentions, all of your worship is in vain. In such a case, you do not follow God. Rather you follow Satan.”²⁵

The Promised Messiah^{as} then further says:

If your life and your death, your every action and movement, and your kindness and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him - rather, under these trials you step forward towards God - then I truly say to you that you will become chosen people of God.²⁶

Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds; He has no partner. And so I am commanded, and I am the first of those who submit.’

He then concludes this most crucial advice regarding worship:

He is the Lord of all the realms. He possesses every perfection and is free from all defects, imperfections, and weaknesses. It is His sole prerogative that all those who belong to the Earth as well as all those who belong to the heavens should worship Him.²⁷

Hence the Promised Messiah^{as} explains that all sacrifices required of us, financial, our lives, our honor, our pleasures, are all forms of worship to Allah. And until and unless we can completely make these sacrifices, our worship is incomplete. The Promised Messiah^{as} himself led by example by undertaking all forms of hardship and strife in the cause of Allah. He took abuse from every corner of the world and even invited his opponents to pray for his own destruction if he was false, all in the name of Allah. All in the name of glorifying the one true Lord of the worlds. All in the name of achieving true worship of the Almighty. By his own estimation, the Promised Messiah^{as} wrote over thousands upon thousands of letters in his lifetime to defend the honour of Islam and of the Holy Prophet Muhammad^{saw}. He wrote over 85 books inviting the world to the true faith of Allah. He made every imaginable sacrifice,

even placing his own life in danger countless times, simply for the sake of winning the pleasure of Allah. This indeed, was true worship personified.

May Allah give us the strength and zest to follow the path of our beloved Master Prophet^{saw} and his Messiah^{as} in worshipping Allah so that we can fulfill the purpose of our creation. Amīn!

(Endnotes)

1. The Holy Quran 51:57
2. The Holy Quran 6:163-164
3. Ayyam us Sulh, Ruhani Khazain, Vol 14 pg 230 -232
4. The Philosophy of the Teachings of Islam
5. Durr-e Sameen
6. Malfoozat Vol. 3 P. 183
7. Durr-e Sameen P. 12
8. A gist of the account expressed by the Promised Messiah and some of his companions in various books.
9. Daily Alfazl, Rabwah January 28, 1999
10. Seeratul Mahdi by Hadrat Mirza Bashir Ahmad Sahib
11. A gist of the account expressed by the Promised Messiah and some of his companions.
12. A gist of the account expressed by the Promised Messiah and some of his companions.
13. The Holy Qur’ān, 25:53
14. Seeratul Mahdi, Statement of Mirza Sultan Ahmad
15. Fateh Islam page 23
16. Kanzul Ummal, a hadith book
17. Malfoozat Vol 3 P. 292
18. A well know incident reported by Munshi Zafar Ahmad Sahib (Seeratul Mahdi)
19. Malfoozat Vol. 5 Page 271
20. Brahīn-e Ahmadiyya Vol. 4
21. Brahīn-e Ahmadiyya Vol 4, footnote no. 3 page 503
22. Malfoozat Vol. 2 P. 8
23. Malfoozat Vol. 2 P. 6
24. Al Wasiyyat page 19
25. ibid page 20
26. ibid page 23
27. ibid page 24

Prophecies About The Promised Messiah^{as} In Various Scriptures

Mukhtar Ahmad Cheema

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ ○

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it. (61:10)

When we study the scriptures of the different religions, we find a great divine reformer predicted for the later days. All faiths are expecting that reformer (Aotar or Risshi) under different titles and names like Messiah, Mahdi, Krishna, etc.

But one thing common and is the coming of the reformer and all the religions are eagerly waiting for him. When we study the signs of different Scriptures about those reformers, they are very common. It looks as if all the Scriptures are talking about the same person. Jews, Christians and the Muslims are waiting for Messiah, while Hindus are waiting for Krishna and Sikhs for a Guru.

There are many prophecies in the Torah, Bible, and the Gospels and in Hindu and Sikh Scriptures for

such a latter day reformer.

Christians believe that the Messiah is Jesus of Nazareth, while Jews do not accept him at all. Christians are waiting for his second advent while Jews totally deny him as the Messiah.

Let us see what the scriptures are portraying in the light of the prediction of many prophets and saints. In reality, these prophecies are like pieces of a puzzle, and if we put together these pieces, definitely a picture of a reformer would appear. Yet, still many would not believe him, as it is the human nature.

The Holy Qu'rān says;

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ
مِّنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ○

Alas for my servants! There comes not a Messenger to them but they mock at him. (36:31)

When we study the Bible, there are many prophecies concerning to this issue. These prophecies not only give the details of the signs related to the appearance of the Messiah but also pin point the time of his appearance, such as:

Nation will rise against nation and kingdom against kingdom. (Matthew 24:7)

This is a great and visible sign, which can not be denied. It is true that wars are not started only in this age, and there is always bloodshed since the appearance of Adam. But wars which took place within the last hundred years have no parallel in the history of mankind.

Within the last hundred years, in more than 200 wars, more than 50 million people have been killed around the globe. In this period on any given day, there have been, on average, 10 wars going on in the world. And there is the continual threat of another war, every moment. Such great destruction never happened in the last 6 thousand years. The bible prophecizes:

"And the elements will melt with fervent heat; both the earth and the works that are in it will be burned up." (Peter 3:10)

"And there shall be famines (food shortages)." (Matthew 24:7)

These signs were also fulfilled without doubt. There is more than one fourth of the total population

of the world which could not get enough to eat, even in some places where food is plentiful, but the people are too poor to buy it. Millions of people are dying in hunger only in Africa every year and suffering with starvation all over the world.

“There will be pestilences in diverse places.” (Luke 21:11)

This sign also appeared in a very clear way in different parts of the world, within the last hundred years. Millions of people died of plague at the end of the nineteenth century in India alone. Then after the First World War, more than 20 million people died with Spanish flu. Million of people died with smallpox in India alone after the Second World War

“There will be earthquakes in one place after another.” (Matthew 24:7)

In the last hundred years more than 50 great earthquakes took place, and millions have died in these major earthquakes, and the property of trillions of dollars was destroyed during these disasters. These signs appeared in China, India, Japan, Turkey, Europe, Australia and America.

“The sea and the waves roaring.” (Luke 21:26)

Hurricanes are another type of natural disasters and every year, thousands of people become the victim of such calamities and property worth of billions of dollars is destroyed within no time.

Two years ago, about half a million people died in the disaster of the tsunami only, and the property of

trillions of dollars was destroyed. The New Orleans disaster was unique in its nature, where the property of about half a trillion was destroyed and damaged. Such hurricanes appear every year in India, Bangladesh, Sri Lanka, Europe and America.

“Corruption of the faith.” (Luke 18:8)

It is also one of the signs of the coming of the Messiah that there would not be faith left on the earth. When we see the world through this angle, we see that many want to be free from the responsibilities of religion. People have adopted their own ways, different from their religion. Their practice is entirely different from religious teachings. It is not what the Christians are doing, but the Muslims, Jews, Hindus and Sikhs are also facing the same problems. This is why Christianity is divided into hundreds of denominations and the same is situation within Islam, as well as other religions. So this prophecy is also fulfilled, that there will be no faith left on earth, when the Messiah would appear.

A saying of the Holy Prophet Muhammad^{pbuh} is:

A time would come when nothing would be left of Islam except its name and nothing would be left of Qu’rān except its word.

“The gospel would be preached in the whole world.” (Matthew 24:14)

This is another sign of the coming of Messiah that the Bible would be preached in the whole world. And this prophecy was also fulfilled within the last hundred years. In the

last century, the Bible was translated into thousands of languages, to be understood by people all over the world. So by preaching the gospels, in the whole world, in all the nations, the prophecy of the coming of Christ has been fulfilled.

Specified Time About The Appearance Of The Messiah According To The Bible

“Behold, I am coming as a thief.” (Revelation 16:15)

As no one can predict the coming of a thief, similarly, the coming of the Messiah would be unexpected. This is why people would reject him but those who would remain conscious about his appearance; they would recognize him through the signs.

Christian Scholars calculated, the time of the appearance of the Christ in light of the guideline given in the Bible and majority of the scholars agreed that Christ would appear at the end of the 19th century. Books were written and articles were published on this subject that the appointed time for the coming for Christ had reached. And this is why many people claimed to be the Messiah at the head of the 19th century. For example, Pigott, in England claimed to be the Messiah, and gathered thousands of people around him. Similarly in the United States, John Alexander Dowie, of Zion, claimed, to be the Elijah of this age.

“Lo, here is Christ, or, Lo, he is there, believe him not.” (Mark 13:21)

Because this was the appointed time for the coming of Messiah, so many false prophets also appeared in that time period but the Messiah must

have appeared in that age according to the Bible. And perhaps this is the reason why Christians openly declared that as the Bible pointed to 1914 AD as the time period for the Messiah's coming, the time of coming of Messiah had expired. This was the time for coming of the Messiah according to the Bible, as Prophet Daniel predicted:

"And from the time that the continual burnt-offering shall be taken away, and the abomination that makes desolate set up, there shall be a thousand and two hundred and ninety days." (Daniel 12:11)

It was exact the time when the Promised Messiah, Hadrat Mirza Ghulam Ahmad^{as} appeared on the scene. He writes:

"In 1290, according to the Hijrah calendar this humble one was blessed with the Divine revelation" (Haqiqat-ul-Wahi, pg. 199)

The Promised Messiah^{as} says:

"This was the time for coming of Messiah, if I had not appeared someone else would have appeared."

Parable of the Fig Tree:

"Now, learn a parable of the fig tree; when his branches become tender, and the leaves come out, you know that summer is near; So likewise when you see all these things, know that it is near, even at the doors" (Matthew 24:32-33)

In this parable, it is very clear that when the signs start appearing, mentioned in the gospels, then it is as if Jesus Christ is at door. As when the summer appears, the branches of the fig tree become tender. So if the signs mentioned in the gospels are fulfilled, within the

last hundred years, then it means Jesus has already appeared. And people did not recognize him, in his second advent, as people could not recognize his first appearance.

"The sun shall be darkened, and the Moon shall not give its light." (Matthew 24:29)

The is the most important sign given in the Bible, predicted by different prophets, like Prophet **Joel, Isaiah, and Jesus Christ**. Not only in the Christian literature, but this prophecy is also found in the Hindu, Sikh, Jewish and Islamic Literature. The sun and the moon eclipse is the divine sign mentioned in the religious literatures, which is not in human power to produce.

This sign is not an ordinary sign, because the sun and moon eclipsed, uncountable times in the history of mankind. And every year eclipses of the sun and moon occur in different part of the world. But the sign predicted by all the major religions must be unique in its nature. When we study Islamic literature regarding this sign, we see more details about this sign, which really make this sign unique and such sign never appeared before, in the human history, and this is according to the prediction of the Holy prophet of Islam (peace be upon him), as follows –

For our Mahdi (the Messiah), there are two signs which have never appeared before, since the creation of the heaven and the earth, namely, the Moon will be eclipsed on the first night in Ramadan (on the first of the nights on which a lunar eclipse can occur) and the Sun will be eclipsed in the middle of it. (On the middle one of the days on which a solar eclipse can occur). And these

signs have not been appeared since God created heaven and earth." (Daarul Qutni)

The above prophecy is the same which is given by all other prophets, but here it gives every detail that the moon and sun eclipse would appear in the same month of Ramadan, on the specified dates (13th and 28th of Ramadan, respectively). And this unique sign appeared in 1894, in the eastern hemisphere and in 1895, in the western hemisphere, on the 13th and 28th of the month of Ramadan. So this grand prophecy of the Bible and of other major religions was fulfilled exactly 100 years before. In the Prophecy given by the Prophet Isaiah, where the, sign of the moon and sun eclipse is mentioned, the time of the sun eclipse is also given. And when this divine sign appeared, on April 6th, 1894, it was, exactly the same time mentioned in the Bible.

"The sun will be dark at its rising, and the moon will not shed its light." (Isaiah 13:10)

So the sun eclipse started in the morning and from 7am to 9am, the whole sun remained dark. This is the same thing which is mentioned in the Bible, that the sun will be dark at its rising.

"Days of Noah as witness, about the appearance of Christ."

According to the Bible, it is very clear, that all the calamities, disasters and the tribulations would appear after the appearance of Messiah, the Christ, as a punishment to the disbelievers. And in support of this belief, we see a very nice example and sign given by Jesus, about his second appearance, and that is;

"But as the days of Noah were, so shall also be the coming of the son of man. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark. And knew not until the flood came, and took them all away, so shall also the coming of the son of man be." (Matthew 24:37-39)

So it is a very clear guideline for us to recognize Jesus Christ in his second advent. The people of Noah were not destroyed unless Noah preached the word of God, to his people, and they rejected, the divine call, then they were warned by the prophet about the wrath of God, and when they did not show any positive response, then finally they were destroyed, from the face of the earth, with the greatest flood, in the history of mankind. So in the same way Christ would appear and would preach the word of God and would be rejected and then due to the disobedience of God's messenger, the people would face the terrible days, like the days of Noah. Otherwise, it would make sense to destroy innocent people, without giving them any warning.

The Holy Qu'rān says:

وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ نَبْعَثَ رَسُولًا

And We shall never punish until We have sent a Messenger. (17:16)

The Promised Messiah (as) says:

"If this is the age of the second advent of Christ, then why did he not appear? And if he has appeared, then where, when and who?"

To answer all these question, and to

have a better understanding about the answers, is necessary to have a look at religious history, specially divine reformers, like **Adam, Abraham, Moses, Christ** and the prophet of Islam, peace be upon them. How did they make their claim and how were they treated by their people. And if we know history, then it is clear that there has not appeared even a single prophet, on this earth, who was welcomed by its people. When the prophets could not fulfill the self established conditions of the people and their criteria, the prophets were rejected and not only rejected, but were severely persecuted, by the people.

According to the demands of the people, prophets had not appeared in the land they were expecting, or they could not fulfill the imaginary signs of people, and sometimes the reformers and their teachings were not of their standard. So such were the lame excuses of people at the appearance of the prophets and the messengers of God. This is why Noah, Abraham, Moses, Jesus Christ, and the Holy Prophet of Islam were persecuted and why they suffered by the hands of their own people. Abraham was thrown into the fire, Moses was forced to leave Egypt, Jesus was hanged on the cross, and the Holy prophet of Islam migrated from his own motherland having tears in his eyes.

Yet, the Jews don't believe in Christ, and don't accept him as Messiah and Christ, and all the Jews and Christians, don't believe in the Holy Prophet of Islam, why? Because, these prophets could not satisfy them and could not fulfill, their self established conditions, about their

truthfulness. We must be alert, that a similar, case should have not happened with the second advent of Christ. Let us watch the coming of Christ, according to the gospels, in the following guidelines.

Would Christ Descend from Heaven?

According to the existing belief of Christianity, Jesus ascended to the heaven and the same Christ would descend from heaven again. This issue can be solved easily in the light of Biblical teaching because there is a similar issue between the Jews and the Christians, which is about the coming of Elijah.

"See, I will send you the prophet Elijah before the great and dreadful days of the lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers." (Malachi 4:5)

So in light of Biblical teachings, Jews are waiting for Elijah since thousands of years, even when Jesus appeared two thousand years before, Jews rejected him only because they believed that Elijah must come first. Jesus replied to them in a very clear and beautiful way in the following words;

"From the days of John the Baptist until now, the kingdom of heaven has been suffering with violence. For all the prophets and the law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He, who has ears, let him hear."(Matthew 11:12-15)

So with one stroke, Jesus solved the main issue of the Jews but they still rejected him, but not their

false belief. So in the light of the statement of Jesus Christ, we can easily understand the second advent of Christ and that is the likeness of John the Baptist. As John appeared instead of Elijah, in the same way someone appeared instead of Jesus Christ and that was Hadrat Mirza Ghulam Ahmad of Qadian, India. He claimed to be the Messiah of this age in the year 1889 and said that he appeared instead of Jesus Christ, as John the Baptist appeared instead of Elijah. And all this happened according to the words of Jesus. At another place Jesus Says;

"For I tell you, you will not see me again until you say, blessed is he who comes in the name of the Lord." (Matthew 23:39)

That some one would come in the name of the lord (Jesus), not Jesus himself, and people would recognize Jesus in the form of another person.

If Mirza Ghulam Ahmad is a Messiah of this age, then why he is from the Muslims, not from the Christians?

This is also according to the prediction of Jesus Christ and he warned his followers;

"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken, but on whomever it falls, it will grind him to powder." (Matthew 21:43,44)

So according to the words of Jesus, all this happened, and the kingdom of God was taken from the Christians and given to the Muslims. This is why the Second Advent of Christ took place in Islam, in the person of

Mirza Ghulam Ahmad of Qadian, India.

Why did Mirza Ghulam Ahmad not appear in the land where all other prophets appeared?

It is a misunderstanding that all the prophets appeared in Palestine. Prophets appeared all over the world. But about the second advent of Christ, there are some prophecies, which indicate that Christ, in his second appearance, would come from east, as Jesus Christ says;

"For as the lightning comes out of the east, and shines even to the west, so shall also the coming of the son of man be." (Matthew 24:27)

This shows that the Messiah would appear in the east and his message would reach to the west. Interestingly, Hadrat Mirza Ghulam Ahmad appeared in India, which is in the east of Palestine, where Jesus predicted the coming of Messiah. The joyous news of the Messiah reached the west, and his followers are in more than 135 countries, in the whole world.

In a hadith, a similar point is mentioned that the Messiah would appear east of Damascus:

He would descend near a white minaret, east of Damascus.

When we study Sikh literature in this regard, it clearly states that the great reformer would appear in India, and narrow down the particular area of his appearance:

Then Mardana asked Guru Nanak, whether any one appeared like Baghat Kabeer? Then Guru Nanak replied, O, Mardana one from the land lords

(farmers) will be, but a hundred years after us. Then Mardana asked in which place and country? And Guru replied in the area of Batala.

In the Hindu scriptures Ather Vedas, even the name of the birth place of a great reformer is also mentioned and that is Qudoon, the present day Qadian in Punjab India.

And this is also mentioned in Islamic Literature:

"The Holy Prophet said: the Mahdi would appear in a village, which is called Qadia. This Qadia is the present day Qadian. So the Promised Messiah appeared exact one hundred year after the last guru of the Sikhs, and that was Guru Gobind Singh"

Same way his name is also mentioned in Ather Vedas, and that is, "Ahmad"

It is also mentioned in the Bible that a reformer would appear and will not be an Arab or from Palestine, rather be from a foreign land:

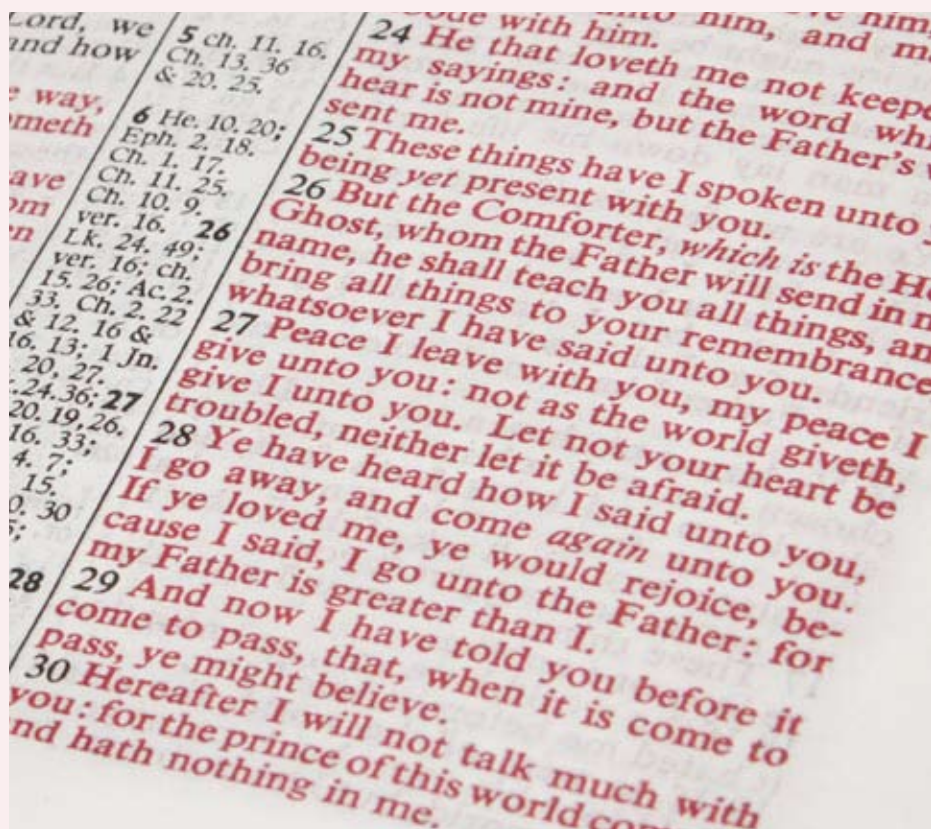
As prophet Isaiah said:

"For precept must be upon precept, precept upon precept. line upon line, line upon line, here a little, there with stammering lips and another tongue, he will people" (Isaiah 28:10-11)

This prophecy was very nicely fulfilled, in the person of Hadrat Mirza Ghulam Ahmad of Qadian, India. There are two aspect of the prophecy mentioned above and both were fulfilled.

He would speak with stammering lips.

Hadrat Mirza Ghulam Ahmad used to feel hindrance in his



tongue, during his speeches. Some time he used to feel difficulty in uttering syllables and words. It was according to the above mentioned prophecy. And this feature of him was also predicted by some Muslim saints, recorded in literature, like:

He would feel hindrance in talking, and in that situation of impediment, he would strike his thighs. This is what he used to do during such situation.

He would speak in another tongue.

This part of the prophecy was also fulfilled, because he was neither Jewish nor Arab, so he conveyed his message in a different tongue and in this way this part of the prophecy was also fulfilled.

How it is possible that one single man would be the awaiting reformer?

It is true and it is not only the belief of the Ahmadiyya Muslim Community, but it is also accepted by the other religions, like a Hindu poet, Bhai Praitam Ziai, wrote a poem about Krishna, in 1937, which was published in a Magazine "Veer Bharat" in Lahore, Pakistan, in which he said:

O Krishna, the reformer, appear, you are the leader of both the world, we are eagerly waiting for you, when will you appear? You are the Mahdi for the Muslims and for the Christians, you are the Messiah. You are the king for the low and the high.

Physical Appearance of Christ, in Light of the Biblical Teachings

Some Christians believe that it is true that the time for the coming of the Christ, with a physical body is over but that he may have started spiritually ruling the world. It might be sufficient, for their own satisfaction, but it is against the

Biblical teachings, because the Bible speaks about the bodily appearance of Christ. John has given the name of Antichrist to those who believe that Jesus would not come in the physical sense.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. That is a deceiver and an Antichrist" (2 John, Verse No 7)

So at the appointed time, the physical appearance of the Messiah of this age occurred, according to the Biblical prophecies. They all pointed to Hadrat Mirza Ghulam Ahmad of Qadian, India. He faced similar opposition as the other prophets faced. But a mighty hand of God was always in his favor, so in spite of all the hurdles, he always remained successful in his mission. But he and his followers passed through the severe channel of persecution, in one city after another. So the word of Christ become true, as Jesus said;

"Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all the nations for my name's sake." (Matthew 24:9)

The above verse shows that Jesus is not talking about the existing Christians because in this age Christians are not persecuted in the name of the Christ. But followers of Hadrat Mirza Ghulam Ahmad, the Messiah of this age are suffering with hardships and persecutions, in different parts of the world, since one hundred years. So this prophecy is also a great sign about the truthfulness of Hadrat Mirza Ghulam Ahmad, of Qadian, India, the Messiah and Mahdi of this age.

The Promised Messiah^{as} - His Life & Times

Hana Malik

The Messiah's Arrival

Hadrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, a small village situated in the district of Punjab in India. He was born to a noble, land-owning family of Qadian, who were descendents of Mirza Hadi Beg (1530), a Central chieftain of Persian descent of Samarkand. He received his education from various tutors and the proficiency attained by him consisted merely in the reading of Persian and Arabic and in the ability to express himself. He had, however, also studied a few books on medicine under the guidance of his father who was a skillful physician. Together with his love of study, Hadrat Mirza Ghulam Ahmad^{as} was a devout worshipper and wished to spend a great deal of his time in prayer and supplication. From an early age he received revelation from God, as well as visions and true dreams.

His Upbringing

His father, Mirza Ghulam Murtaza was an expert physician but also had a very literary mind and was known to be somewhat of a poet. He treated people happily but would not accept a fee. He was

very generous and openhanded. Towards the end of his life, he built the central mosque in Qadian which is known as the Masjid-e Aqsa. His wife, Charagh Bibi belonged to a respectable Mughal family of Aima, a village in the Hoshiarpur district. She was a generous, hospitable, cheerful and good-hearted woman of exemplary piety. She looked after the poor and administered relief to them while they lived and arranged for their decent burial when they died. She was a loving mother and provided tender care for her children. As her son Ghulam Ahmad grew up and gave evidence of his being completely withdrawn from the world and its affairs, she esteemed his lack of worldliness, while the other members of the family looked down upon it. Hadrat Mirza Ghulam Ahmad^{as} had loved her deeply and cherished her memory tenderly. Whenever he spoke of her after her death, his eyes would be filled with tears.

Hadrat Mirza Ghulam Ahmad^{as} was preceded by the birth of a twin baby sister who died within a few days. There is a reported prediction of the famous saint and scholar Hadrat Muhyuddin Ibn

Arabi^{rh} that the Promised Messiah would be born a twin.

Hadrat Mirza Ghulam Ahmad's^{as} childhood was distinguished from that of other children of his age by the fact that he was never rowdy and possessed a serene temperament. His earnestness was remarked upon by all observers. While he participated in pursuits, common among children of his age, he displayed a serious mindset and a certain degree of aloofness that were noticeable.

His father was most concerned for the proper education of his son. Hadrat Mirza Ghulam Ahmad^{as} had started taking an interest in religious studies, among which his deep study of the Holy Qur'an always held pride of place. But he did not confine himself to the study of Islamic subjects alone, and began to take an interest in the study of Christian religious literature also. He was much struck by the aggressive and often highly offensive literature directed against Islam and the Holy Prophet Muhammad^{sa}. This left a deep impression upon his mind. When he had finished his formal schooling, his father became anxious to engage his

interest in and attention to the secular affairs of the family, but nothing of that kind appealed to him at all. He observed:

My father was desirous that I should be completely occupied with worldly affairs, which was contrary to my disposition. Nevertheless, out of goodwill and in order to earn spiritual merit, but not for the sake of any worldly gain, I devoted myself to serving my father and for his sake I occupied myself with worldly affairs and also continued to supplicate the Divine in his behalf. He was assured that I was dutiful towards my parents and he often said that he desired me to participate in worldly affairs out of a feeling of sympathy for me, though he realized that the subject in which I was deeply interested that is to say, religion, was alone worth pursuing and that he himself was only wasting his time. (Rūhani Khazain, Vol. 13, Pg.183-184, Footnote)

He began to devote more and more time to divine worship, prayer and the study of the Holy Qur'ān. He spent a good deal of his time in the family mosque, walking up and down most of the time engaged in deep thought and contemplation.

Love for the Holy Prophet Muhammad^{sa}

Say, "If you love Allah, follow me: then will Allah love you." (Chapter 3: Verse 32)

Because of this commandment from the Holy Qur'ān, the Promised Messiah^{as} truly followed

and loved the Holy Prophet^{sa}, which in turn, brought him closer to Almighty Allah. Hadrat Mirza Ghulam Ahmed of Qadian received a revelation in 1883. He writes:

Once it was revealed to me that there was a search taking place in the upper reaches of heaven for a person who would revive Islam. However, no such person had yet been identified. At about this time, I saw in a vision that some people were searching for such a reformer. One of those people came face to face with me and pointing towards me said: This is the man who loves the messenger of Allah. (Rūhani Khazain, Vol. 1, Pg. 598, Sub-Footnote 3)

This revelation validated the fact that the Promised Messiah's^{as} love for the Holy Prophet Muhammad^{sa} was of the highest degree, that he in fact for this very reason was chosen to be the Messiah of the latter days. The manifestation of the love of the Holy Prophet^{saw} is evident from every moment of the life of the Promised Messiah^{as} not only by just mere words but also in the form of his sacrifices, obedience, devotion and integrity for his master. The Promised Messiah^{as} was a true believer and follower of the Holy Prophet^{sa}. He writes:

"It would not have been possible for me to have attained this grace of Allah if I had not followed the footsteps of my lord and master, the pride of all the prophets, the best of mankind, Muhammad^{sa} the chosen one." (Rūhani Khazain, Vol. 22, Pg. 64)

Hudur^{as} says that one night, he

called out blessings upon the Holy Prophet^{sa} to such a degree that his heart and soul were filled with the prophet's fragrance. That night, he saw in his dream that angels were carrying a bag full of lights into his house and one of them said to him, "These are the blessings that you called upon Muhammad^{sa}." (Rūhani Khazain, Vol. 22, Pg. 64)

Divine Revelations

In the meantime, as was customary in those days, Hadrat Mirza Ghulam Ahmad's marriage to a first cousin, Hurmat Bibi, was arranged. From her he had two sons, Mirza Sultan Ahmad and Mirza Fazal Ahmad, born in 1853 and 1855 respectively.

In 1876, he happened to be in Lahore when he saw a dream which indicated that the death of his father was near and he died. He says that being human, the thought came to his mind that his family's means of income would be affected whereupon he received another revelation in Arabic, "Is not Allah sufficient for His servant?"

It was in 1891, Hadrat Mirza Ghulam Ahmad^{as} received repeated revelations that Jesus^{as} of Nazareth, whose second advent was awaited by both the Muslims and Christians, had died a natural death and the meaning of his second advent was that a person would appear in the spirit of Jesus and that he himself was that person, the Promised Messiah. When he received repeated revelations commanding him to publish this fact, he had no choice but to do as was commanded. He proceeded to Ludhiana and there issued a notice

announcing his claim. No sooner was the announcement made that an unprecedented storm of opposition was raised. However, despite this, with Allah's Will and Grace, more than 208 signs of the truthfulness of the Promised Messiah^{as} were fulfilled.

Service to Islam through His Writings

The main purpose of Hadrat Mirza Ghulam Ahmad's^{as} life was to revive Islam and to reform those that had gone away and forgotten the beautiful teachings of Islam as taught by Hadrat Muhammad^{sa}. Thus, the Promised Messiah^{as} wrote more than 85 books and many more pamphlets meticulously answering the outrageous attacks on the Holy Prophet^{tsaw} and the Holy Qur'an, defending Islam and proving its superiority. Even his companions were amazed how his *jihād of the pen* conquered those who had never before heard of Qadian. One of his companions, Hadrat Maulvi Abdul Karim^{ra} relates:

I have seen the Promised Messiah^{as} engaged in writing on difficult subjects and even composing Arabic works of unparalleled linguistic elegance in the midst of a great tumult and uproar. Reckless children and simple minded female servants are quarrelling all around him, screeching and screaming.

But all this fails to disturb him in the least and he goes on writing as if he were sitting

a place of solitude. It is in such noisy rooms that all his great and unparalleled works in Persian and Urdu have been written. I once asked him how he was able to think and write so calmly in the midst of such noise. He smiled and said I do not heed of what is going on around and therefore, I am not disturbed.

(A Character Sketch of the Promised Messiah^{as}, Pg. 3)

Family Life

In 1883, due to divine revelation, "I have intended to get you married for the second time and all the arrangement would be done by me," Hudur^{as} married in a Syed family in Delhi, Syedah Nusrat Jahan Begum, also lovingly referred to as Hadrat Amma Jan^{ra}.

Hudur^{as} respected and honored his wife, considering her as a blessed companion for himself. Hadrat Amma Jan^{ra} also knew this and sometimes used to say with love and pride that, "After I came, the time of blessing and prosperity started in your life."

To this Hudur^{as} answered with a smile, "Yes, that is true."

Hudur^{as} used to talk to Hadrat Amma Jan^{ra} in a polite and loving manner. In household jobs if there was ever some mishap, he never said anything. Hadrat Amma Jan recalls:

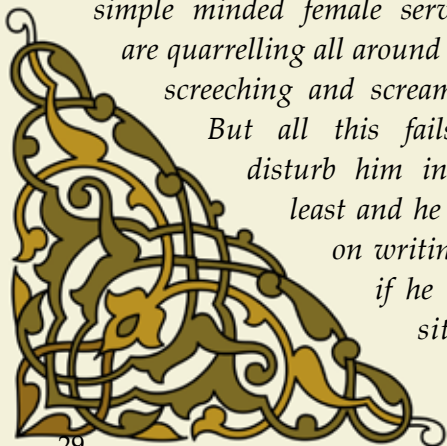
In the beginning, when I came from Delhi, I learnt that His Holiness (Founder of the Ahmadiyya Movement) was fond of "gur ke chawal" (dried molasses rice dessert). I enthusiastically arranged for the cooking of the

rice. I ordered some rice and I added four times the amount of dried molasses. It became gooey syrup. When I took the pot off the stove and put the rice in the plate, I was very shocked and saddened when I saw the ruined rice. It was almost meal time and I was unsure about what to do. In the mean time, Hadrat Sahib came. When he saw my face and that I was close to tears due to sadness and shock, he laughed saying, "Are you distressed because the rice did not turn out good? No, this rice is very tasty. It is cooked just according to my taste. I like it with extra dry molasses. It is very good. "And then he ate happily. Hadrat Amma Jan said that Hadrat Sahib said so many things to make me happy that I felt happy too. (English Translation, Seerat Hadrat Amma Jan^{ra}, Pg. 4-5)

The Holy Founder of the Ahmadiyya Movement used to consider Hadrat Amma Jan^{ra} as one of the signs of God and whatever she requested, he tried his best to fulfill. He used to say that wives should be treated with a lot of care. The Promised Messiah^{as} has himself commented that, "it appears to me to be highly disgraceful that we being men should quarrel with women."

His daughter, Hadrat Nawab Mubarika Begum recalls:

In Dar-ul Masih where Hudur used to live, there was a courtyard and one of its windows opened on the south in Mohallah Kucha Bandi. On summer nights, Hudur and all his family members used to sleep in that courtyard but during the rainy season, it



created a lot of problems because all the beds needed to be taken inside. Therefore, Hadrat Amma Jan advised that a roof should be put on a part of the courtyard, to make a verandah, so that when it rains all the beds could be pulled under it. Hudur ordered that this should be done. Hadrat Molvi Abdul Karim Sahib and a few other friends objected that this should not be done as it will ruin the shape of the courtyard, its beauty will be diminished; but after hearing every one he said, "That's fine, but since my wife is one of the signs of God and she is the mother of my sons about whom God has given me blessed revelations, therefore I listen to whatever she says. So this verandah should be constructed." (English Translation, Seerat Hadrat Amma Jan, pg. 5)

Those who knew the Holy Founder of the Ahmadiyya Movement and Hadrat Amma Jan closely, all say that they were not like an ordinary couple. Hudur^{as} used to honour Hadrat Amma Jan's words and had a loving and kind relationship with her, likewise Hadrat Amma Jan also took care of his likes and dislikes.

Once Hadrat Amma Jan^{ra} was about to say her prayers but before she commenced, she said to Hudur^{as}, "I always pray that may God Almighty save me from the grief of your demise and that I die first." After listening to this Hudur^{as} replied, "And I always pray that you stay alive after me and I leave you safe and sound." And it happened just like this that Hudur^{as} died forty four years before Hadrat Amma Jan^{ra}.

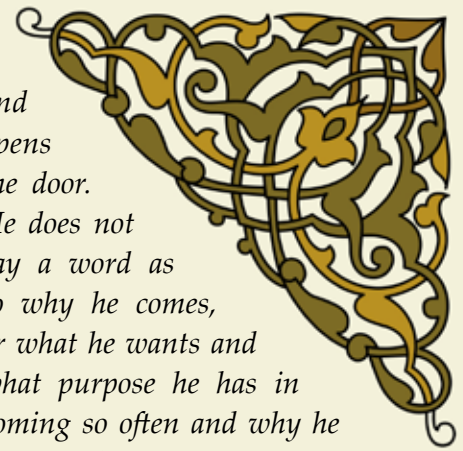
The gentleness and kindness of the Promised Messiah^{as} was like a warm ray of sunshine which brightened everything it touched. His treatment of children, his attitude to the servants of the house, towards the beggars that called out for alms, his treatment of the lowly and the simple of mind, in short, every aspect of his relationship with others bore the mark of a person acutely aware of the Divine presence.

Hadrat Maulvi Abdul Karim^{ra} relates:

I have seen hundreds of times that while he is sitting in his room in the second storey, with doors closed as is the habit with him, engaged in writing a book or engrossed in meditation, one of his children knocks heavily at the door saying, "Abba, open the door." Immediately he rises and opens the door. The child enters the room, looks around for a while and then leaves. The Promised Messiah^{as} again closes the door as usual but before two minutes have passed the child is again at the door pushing it with all his might and crying as before, "Abba, open the door." Again the Promised Messiah^{as} quietly rises and opens the door. This time, again, the child withdraws after only peeping into the room once or twice. Again, the Promised Messiah^{as} stands up, with not a wrinkle on his face, shuts the door and once again resumes his work. But before five minutes have passed the child is again at the door, crying at the top of his voice, 'Abba, open the door.' Again the Promised Messiah^{as} quietly rises

and opens the door.

He does not say a word as to why he comes, or what he wants and what purpose he has in coming so often and why he troubles him in this way and interferes with his work. Once, I sitting in my own room upstairs, counted this process being repeated twenty times, but not once did the Promised Messiah^{as} utter a word of rebuke. (A Character Sketch of the Promised Messiah^{as} by Hadrat Maulvi Abdul Karim Sahib, ed. 1924)



The Promised Messiah^{as} instilled values in children through love, his own example and most importantly, through fervent prayers. Once, his son, Mian Mahmood (later, Hadrat Khalifatul Masih II^{ra}), a small child at the time, put a piece of stone in the pocket of Hudur's^{as} waistcoat so that whenever he lay down on his side, it poked into him. He mentioned to his servant that lately, he had been feeling some pain in his ribs. In an attempt to check this, the servant passed his hand over that area only to discover the stones and took them out. The Promised Messiah^{as} smiled and said, 'Now I remember, Mahmood put this in my pocket and asked me not to take it out for he would play with it later.' Hudur^{as} asked that it should be left there for when Mahmood asked for it back.

Another occasion in this regard is related by Dr. Mir Muhammad

Ismail Sahib^{ra} recorded by Hadrat Mirza Bashir Ahmad^{ra} one of the sons of the Promised Messiah^{as}. He writes (during their stay in Ludhiana):

When the Promised Messiah^{as} published his claim to be the Messiah I was a young child in the third year of school. One day when I went to school some boys said to me that the Mirza Sahib from Qadian who lives in your house has claimed that Jesus^{as} has died and that he is the expected Messiah. Dr. Sahib said that I spoke in support of their argument that how can that be when Jesus^{as} is alive and will come down from heaven? Anyhow, when I came home Hadrat Sahib was sitting down. I addressed him and said that I have heard that you say that you are the Messiah. Dr. Sahib states that hearing this, the Promised Messiah^{as} rose in silence and went to the cupboard inside the room and brought out a copy of his booklet Fateh Islam (Victory of Islam, which was his latest work) and gave it to me and said, "Read this." Dr. Sahib added that this too was a proof of the truth of the Promised Messiah^{as} in that he took an innocent question from a small child very seriously when he could have just said something to avert his mind. (Seerat Masih-e-Maoud, Part III, by Hadrat Yaqoub Ali Irfani^{ra})

Bai`at and Founding of Ahmadiyya Jama`at

Those that caught a glimpse of his face were completely overpowered by his aura and attested to having seen him in prior dreams. Often, just having a look at the beloved

face was enough for people to embrace his truth. The Qadian, that no one new of, to which God had promised that people, whom he had prepared through revelation, would have visitors come in large numbers, from near and far!

On December 1, 1888 he published an announcement that God has ordained him that whomsoever seeks true faith and piety, should take Bai`at, pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

On January 12, 1889 he published a pamphlet in which he laid down ten conditions of Bai`at for initiation into the Jama`at. In this pamphlet, he made it known that anyone who wished to enter into covenant of allegiance should swear on the following from the core of his heart to abstain from shirk, to keep away from falsehood, to offer salat five times daily, to not inflict injury on any of Allah's creatures, to bear every hardship for the sake of Allah., to abstain from vulgar customs and guard against evil inclinations, to discard pride and haughtiness, live in humility & meekness, to hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children, to have sympathy for all of God's creatures, and devote his talents to their welfare and finally to establish brotherhood with him, obeying in all good things, and firmly adhere to these rules until the last breath of his life.

On March 23rd, 1889 he started taking oath of allegiance at the house of a spiritual preceptor

Hadrat Sufi Ahmad Jan in the city of Ludhiana. Thus, he laid the foundation of Ahmadiyya Movement in Islam. Hadrat Hakim Maulvi Noor-ud Din^{ra} was the first person to have the honor of taking the first Bai`at.

His Final Days and the Coming of the Second Manifestation

On April 27, 1908 Hudur^{as} traveled with his family to Lahore. He delivered many speeches, met many dignitaries belonging to different faiths. Being a Prince of Peace, he composed a treatise, *A Message of Peace* on May 25, 1908 outlining his proposals to bring Hindus & Muslims together. He exhorted both communities to sign a peace treaty and start enjoying the fruits of peace.

A banquet was arranged on May 17 for the dignitaries of Lahore and on the insistence of the guests, he spoke for two hours outlining his claims, teachings and refutations of objection raised against him. All the while he was constantly receiving revelations regarding his imminent demise. On May 20, he received his last revelation in Arabic:

Ar-Raheelo Suma ar-Raheelo wal-Mauto Qareebun

Time for departure, again time for departure, death is fast approaching

Hudur^{as} fell ill late at night on May 25, 1908. Despite the best medical care provided to him, his condition did not stabilize and on May 26, 1908, he took his last breath and met his dearly loved Creator.



*Inna lillahi wa inna ilaihi rajioon
We are from Allah and indeed to
Him we return.*

The last words on his blessed lips were in Urdu were:

*Allah, meray piyaray Allah
Lord, my dear Lord*

At the time of his death, he was 74 years of age. Although Hudur^{as} had been receiving revelations for

some time concerning his death and which had intensified during the last days of his life, members of the Jama'at were shattered and bewildered because of his death after such a short illness. Muslim as well as non-Muslim leaders were equally saddened and expressed their sympathies while professing his sterling qualities. Newspapers called him a conquering general of Islam, the mighty fighter of Islam, pious, righteous and divine like old prophets of Israel.

Hadrat Ahmad's sacred remains were taken by rail to Batala. As there was no railroad beyond Batala, the faithful carried the casket on their shoulders to Qadian, a distance of 18km. On May 27, 1908, before the funeral prayers, Hadrat Hakim Noor-ud Din^{ra} was elected unanimously the first Caliph of Ahmadiyya Muslim Jama'at. By taking the pledge of allegiance on his hand the Community was once again united firmly, thus fulfilling the glad tiding given by the Promised Messiah^{as} regarding the establishment of Caliphate:

You should therefore, neither grieve over what I have told you (that the hour of my demise is near) nor should you be heart-broken for it is mandatory that you see God's second manifestation. The coming of that manifestation is a lot better for you because it is eternal whose succession will not terminate till the end of days. When I go, Allah will send to you the second manifestation and it will stay with you forever. (Al Wassiyat, Pg. 6-7)

Surah Fatihah in the Light of the Writings of the Promised Messiah^{as}

Atif Munawwar Mir

Significance of the Surah Fatihah

I will talk about Surah Fatihah in light of the writings of the Promised Messiah (as). One of the purposes of the Promised Messiah's (as) coming was to help us to rediscover the teachings and meanings of the Holy Quran. I have chosen to focus on those of his writings which relate to Surah Fatihah because of this Surah's importance. The Holy Prophet (sa) called Surah Fatihah Ummul Quran (Mother of the Quran)? Why was it called Ummul Quran. According to the Promised Messiah (as) this Surah captures the essence of the Quran in an excellent manner.¹

The Promised Messiah (as) has compared Surah Fatihah to a rose. Surah Fatihah's external feature (that is its linguistic structure) is beautiful. It has perfect diction and arrangement, an easy flowing style, classical vocabulary and sweet grace and majesty. Internally (its message), every phrase of this Surah, possesses truth and wisdom and induces righteousness.² Surah Fatihah starts by introducing us to the attributes of Allah by informing us who created the universe, who created the

stars and Earth, who created humanity, and what will happen to humanity after they die. After declaring the attributes of Allah, it indirectly emphasizes the role and insignificance of humanity in the cosmos. Surah Fatihah also guides humanity as to how should they ask Allah for help and what is the path that leads to the perfection of their souls. In seven verses, it covers all the subjects of the Holy Quran. In simple words, Surah Fatihah is the introduction or thesis of the Holy Quran. **The depth and breadth of the subjects covered in Surah Fatihah are infinite and the Promised Messiah (as) has explored the various subjects contained in this Surah from many different angles.** However, if you look at Surah Fatihah, even superficially, it addresses two main topics: First is the attributes of Allah, second is the relationship between Allah and humanity. The scope of my speech is to briefly touch these two areas.

True Understanding of Allah

Why Understanding Allah is Important?

The purpose of humanity's creation is to worship Allah. But to worship Allah, it is crucial to understand

Allah. What are his powers? It is only by recognizing and acknowledging Allah's power and beauty that we can pray to him or thank him in proper manner.

Can we Understand Allah?

The problem is that human mind is limited and cannot fully comprehend the nature of Allah. That is why Allah sends us his Prophets and books to help us grasp the true knowledge of Allah's existence and of his nature. The Holy Quran is the only preserved book of Allah and Surah Fatihah provides us the Essence of the Holy Quran. That is why Surah Fatihah is incorporated in the five daily prayers and Hudhoor has asked us to recite Surah Fatihah seven times daily with deep concentration. By reciting and pondering over Surah Fatihah, we can begin to understand Allah, our creator and sustainer.

Allah teaches His own attributes to Us

Surah Fatihah starts by declaring the four principal attributes of Allah. These four attributes are:

1. Rabb
2. Rahman
3. Rahim
4. Maliki Yaum al-Din.

All other attributes of Allah are the offshoots of these four attributes. All these four attributes tell us about Allah's true nature, His Perfect beauty and His beneficence.

Rabb and Rahman

The attribute of Rabb informs us that He is the creator, sustainer and developer of the universe. The attribute of Rahman informs us that it is Allah who has blessed all living creatures with perfect "*shape and form*"³ and "*has bestowed its appropriate form on everything.*"⁴

When combined, the attributes of Rabb and Rahman help us realize that it was not evolution on its own that transformed raw energy and matter into planets, stars and life. Instead, evolution was guided by divine force, the process which Khalifatul Masih IV (ra) refers to as Divine Selection. As I stated before, the meaning of Rabb is sustainer that means Allah is actively involved in the operation of the universe.

Some say that universe is like a watch which Allah has created and like a watch the universe will run on its own until the batteries run out. As such, Allah does not intervene in the affairs of the world. The implication of this assumption is that the universe is being run by the natural laws of physics, chemistry and biology. But the attribute of Rabb and Rahman clears this mistaken notion about Allah. After creating life, Allah sustains life and the operation of the universe. The universe, on the surface, seems to be working on its own but underneath that surface, it is sustained by Allah. What does this mean?

The Promised Messiah (as)

explaining the concept of Rabbil-aalameen says that "*Even after the creation of the universe that Source of beneficence is as indispensable as He was before anything had come into being and the world is as much dependent on His providence for its survival and support as it was for its coming into being and its taking shape. It is He who takes care of the Universe every moment and every particle of it is alive and fresh because of Him*".⁵ Let me explain this a bit. If you ask scientists why planets move in an orbit, they will answer that such movement is made possible by the force of gravity. But they can't explain the reason for gravity's continuous existence? According to the Holy Quran, the continuous existence of the force of gravity is due to Allah who sustains the universe. As the Promised Messiah (as) says that, as *Rabbil-aalameen*, Allah is sustaining the entire universe, "*without a single moment's interruption.*"⁶ He further says that "*It is His (Allah's) power that descends from the sky in the form of rain and revives and refreshes the dry Earth and provides drink for the thirsty. It is His power that invests fire with*

the quality of combustion and invests the air with the quality to refresh life, make flowers blossom forth, lift clouds and convey sound...Then, are all these things God? Indeed not; they are only created things. But Divine power manifests itself through them as power of the hand manifests itself through the pen. We say that the pen writes but, in fact, it is the hand and not the pen that does the writing."⁷

Rabb and Rahman Indicates Divine Force

Rabb and Rahman, the two attributes of Allah inform us about the majesty, beneficence and beauty of Allah. But these two attributes are not enough to completely comprehend Allah's beautiful nature. Some scientists admit that they feel sense of awe when they see nature. However to them it is not enough to believe in God.

Unfortunately, modern scientists are relying on their intellect to read the "*Mind of God*" or to discover the ultimate secrets of the universe. Some scientists believe if we keep making new discoveries, we will



reach the ultimate knowledge about the universe which will explain the entire complexity of the universe in one elegant mathematical equation. But other scientists have begun to realize that every discovery creates a new mystery. Every new knowledge creates new ignorance. Scientists investigate and collect facts and figures and try to understand the mysteries of creation but what they forget is that it is nearly impossible for us to understand the source of creation and future of the universe when we are a part of it. We dwell in the universe that, one may argue, limits one's ability to investigate it. What is even more interesting is that the universe is expanding. It could be argued that scientists have increased in knowledge of the universe manifold in the last 400 years. **But due to the expanding nature of the universe, the undiscovered knowledge keeps increasing. Think of scientists in a ship in an ocean trying to reach the shore where they are confident that the ultimate secrets of the universe are waiting to be discovered. They are very happy that they are making progress but then suddenly they discover that the ocean is expanding in all directions faster than their ships. This means that despite moving forward, their destination is moving further and further away from them. The point is that humanity can't find God without His help.**

Stephen Hawking acknowledges that no matter how advanced the human knowledge becomes, it is still unreliable. He writes as to how in the past people thought that the Earth did not orbit around Sun but sat on tortoise. Once a scientist asked an old lady who subscribed

to the tortoise theory, as to where does the tortoise sit. She replied that it is tortoise all the way down. He acknowledges that it is a humorous story but at the same time he says that recent breakthroughs in physics, made possible in part by fantastic new technologies suggest answers to some longstanding questions about the universe but someday these breakthroughs may seem as obvious to us as the earth orbiting the sun – or perhaps as ridiculous as a tower of tortoises. Stephen Hawking admits that the knowledge acquired through human intellect could always prove to be nothing but a superstition in the eyes of future civilization.⁸

Isaac Newton, one of the greatest scientist of all times, states the insignificance of his knowledge in the following manner: *"I was like a boy playing on the sea-shore, and diverting myself now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."*⁹

Every new discovery should remind us that if nature is a book of infinite pages, then the modern science has enabled humanity to merely read the first sentence in that book. The Promised Messiah (as) says that the beauty and perfection of the universe should indicate to humanity that a divine force does exist. But unfortunately, scientists only study what they can see with their own eyes or with the instruments that they have created. They don't believe in the unseen. However, Allah has said in the Holy Quran that *"Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware."* (6:104). This is where the attribute

of Rahimiyyat comes into play.

Rahimiyyat

According to the Promised Messiah (as), one cannot achieve certainty in the belief of Allah until he attracts the third attribute of Allah mentioned in Surah Fatihah, which is Rahimiyyat. Unlike the attributes of Rabb and Rahman which come into play without any effort on the part of humanity, the third attribute of Allah, Rahimiyyat, becomes active only when we pray to Him. Rabb and Rahman make you feel that there could be a divine force behind the operation of the universe. But when we pray to Allah, Allah blesses us with his attribute of Rahimiyyat that means that Allah rewards us with the certainty of his existence.

The Promised Messiah (as) says: *"... prayer indeed attracts the grace that saves us and is named Rahimiyyat, impelling man towards continuous progress. It is by means of this grace that a true worshipper reaches the stage in which Allah becomes his guardian, his faith"*¹⁰ and the man reaches the stage where *"he believes in Allah with such certainty as if he sees Him with his own eyes."*¹¹

The message of the Promised Messiah (as) is that Prophets and men of God found Allah by virtue of His attribute Rahimiyyat and not through Scientific Investigations.

Maliki Yaum al-Din (Reward of Excellence)

Let us come to the fourth attribute. What is the significance of the fourth attribute? The fourth attribute is a reward for those who see Allah with certainty and internalize the attributes of Allah into their souls.

The Promised Messiah (as) explains that the ones who benefit from this attribute, Maliki Yaum al-Din, are those *“who had withdrawn themselves from the world for His sake”*.¹³ What is their reward? According to the Promised Messiah (as), their reward is nearness to Allah and thus eternal happiness.¹⁴ What does nearness to Allah feels like? The Promised Messiah (as) says that the feeling will be of *“comfort and joy and...reward will be seen as emanating directly from God, with no screen or barrier in between, nor will there be left any room for any doubt.”*¹⁵ This attribute of Allah completes the journey of humanity that started with the creation of the universe.

What Do These Attributes Tell Us About the Nature of Human Existence

The glorification of the attributes of Allah reminds us of the insignificance of humanity. We didn't create ourselves. We played no part in the cosmological and biological processes that turned raw matter into the universe and human life. We don't control the length of our lives. We depend on Allah to raise us again after we die.

It is not us but Allah who is the center of the universe and we are tiny, insignificant creatures who have existed in the infinite time perhaps for only a moment. The Promised Messiah (as) explains that *“when a person learns that Allah sustains the worlds, all of them, there being not a stage that He does not look after, and perceives his own self prompting him to evil, he humbles himself and is filled with anxiety and turns for protection to His door....”*¹⁶

So when we realize the true nature

of our existence, it is natural that we beg Allah for help and guidance and that is why Allah has taught us in the Surah Fatihah that **We worship Him and seek His help**. In this verse we declare that we need divine help all the time.

The Promised Messiah (as) says *“Thou art our only God and in order to reach Thee we choose no other deity as our medium, neither man nor idol, nor do we rely on our wisdom or our knowledge; in everything we implore thee, the Absolute Almighty, for help.”*¹⁷

The Promised Messiah (as) further says that in this prayer the worshipper declares *“Lord, we have adopted thee alone for worship, preferring thee over all else and we adore nothing save Thy countenance and we believe in Thy Unity.”*¹⁸ We should always ask Allah for help in good and bad times. If we don't pray to Allah for help then it means that we depend on our own efforts to achieve what we want and not God and thus are violating the principle of the unity of God.

We have to rely on our own efforts. The Promised Messiah (as) does point out, that it is *“necessary to employ all one's faculties”* before praying.¹⁹ But we must complement the personal efforts with prayers. Praying to Allah is the ultimate form of submission.

When we completely submit ourselves to Allah then we, according to the Promised Messiah (as) *“...win... certainty of faith, and... arrive at the ocean of reality”*²⁰

What is the Ocean of Reality?

The Promised Messiah (as) explains the ocean of reality as a state when

the *“The impression of His magnificence on the heart should be so deep that the entire world should appear dead in contrast with Him;”*²¹.

When we were kids, we liked cartoons. When we became teenagers our preferences change. Spiritually, we grow in the same way. When the love of Allah is instilled in our hearts, the entire world starts to look like a childish playground.

How do we reach the Ocean of Reality

Next prayer in Surah Fatihah helps us to reach this ocean of reality.

When we reach the ocean of reality, we realize the beauty of Allah and we want to become beautiful like him and hence we surrender our will to Allah when we say **guide us to the right path** because we realize that only He knows the true and worthy path.

The Promised Messiah (as) says *“the reality of sirat-i-mustaqeem is the servant's love for his gracious Lord, and his complete acceptance of the will of Allah and committing his soul and his heart to Him, and dedicating his whole attention to Him who created man, and praying to no one but Him, loving Him with all his heart and supplicating Him alone and seeking his mercy and compassion...and walking straight and fearing the Gracious Lord, His love permeating his whole being with Allah helping him, strengthening his belief and faith. Then the servant inclines totally towards his Lord... turning away from everything... and he follows...His wishes...and seeks none but Allah...and repents of priding himself or of being fascinated by wealth and the wealthy...He gives*

*up the world and travels away from it and prefers the hereafter and seeks to put his trust in Allah and becomes His and is lost in Him...”*²¹

When we completely submit to Allah, the light of Allah starts to shine on our souls and we are then completely transformed.

The Promised Messiah (as) says *“...when a window facing the sun is opened, its rays enter through the window. Similarly when a person faces up to God, the Supreme, and there is no intervening screen between him and God, the Sublime, then at once a luminous flame descends on him and illumines him and dispels all his inner uncleanness”*.²²

The Quranic position is that ego is a veil that separates the communion between God and servant. Once the ego is removed from the heart of individuals, they are able to perceive the divine reality that pervades the universe. The primary aim of Surah Fatihah is to make us humble and wipe out our egos so that we can get in touch with the

divine reality, which is the purpose of our existence

How Do These Attributes Induces Respect for Others

When we have understood the attributes of Allah and His infinite power, we feel humbled. It changes our attitude towards other human beings. We realize that we should not be arrogant and envious. When we are arrogant we do not consider Allah Rahman. We feel that we deserve credit for what Allah has given us without any effort on our part. The Promised Messiah (as) says:

“I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what arrogance is. Then listen to me as I speak under the direction of God. Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not

*esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother whom he accounts small better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills.”*²³

Similarly when we are envious, we are envious of what Allah has given another person. By envying someone we are thankless for what Allah has given us. There is no harm in wanting more. But instead of being envious, we should ask Allah for more. The treasure of Allah is infinite. We should embrace his Rahimiyyat and ask him for what we desire instead of be envious.



“...when a window facing the sun is opened, its rays enter through the window. Similarly when a person faces up to God, the Supreme, and there is no intervening screen between him and God, the Sublime, then at once a luminous flame descends on him and illumines him and dispels all his inner uncleanness.”

Conclusion

The primary function of Surah Fatihah is to remind us of the majestic attributes of Allah and hence instill in us a sense of awe, which should inject humility and emotion into our prayers. **The sense of awe and the resulting humility slowly remove egoistic behavior from our actions and we thus come to feel love for Allah.**

According to the Promised Messiah (as), the attributes of Rahmaniyyat and Rahimiyyat, make humans realize “the essence of Divine unity, and his own lack of knowledge, information and insight and his error and helplessness...A person who is conscious of his own drawbacks and shortcomings, would not embark upon any enterprise with irresponsible self assurance. His appreciation of his standing as a creature and servant of Allah would impel him to supplicate to Allah, the all-powerful for help. ... Therefore, before exercising his own imperfect and ineffective energies, he spontaneously seeks Divine help through the prayer: In the name of Allah, Most Gracious, Ever Merciful. In response to his humility he is granted power from the power of God

and strength from His strength and knowledge from His knowledge, so that He may thereby achieve success in his objective.”²⁴

The Promised Messiah (as) found God in his heart. He wanted everyone to experience the joy that he felt after meeting Allah. That is why the Promised Messiah (as) says “How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God: our highest enjoyment is in God, for we have seen Him and all beauty found in Him. This treasure is worth having, even if at the cost of one’s life, and this is a jewel which should be purchased even if obtainable only by sacrificing one’s entire being. O ye that are devoid, run to this spring, for it will quench your thirst. It is the spring of life that shall save you. What am I to do, and how am I to impress this glad tidings upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear!”²⁵

May Allah bless us so that we can also learn and act upon the message of the Holy Quran and find Allah in our hearts.

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Hadhrat Maulvi Hasan Ali (1852-96): The First Ahmadi from Bihar and One of the 313 Companions of the Promised Messiah^{as}

Dr. S. M. Shahab Ahmad, Edmonton, AB.

Hasan Ali was born in Bhagalpur, Bihar, on Friday, 22 October 1852 (8 Muharram 1269A.H.), in a family who, like the other Muslims of the city, were indulged in idolation, innovation, deviated from the right path, and uneducated. Contrary to his family tradition, he received education, first in a Maktab and then in a school. His intelligence, scholastic accomplishments, and his innate burning desire to know truth is described in the obituary note, published in the Moslem Chronicle, dated, 4 April, 1896.

“In private and school life, he was marked as a very intelligent lad and made considerable progress in his scholastic career within a short time. He passed Entrance (high school examination) at a very early age and received scholarship with which he went up to the First Art (I.A.), but shortly after his innate anxiety to seek truth prompted him to go abroad the world, and abandoning his studies he mixed with persons of different persuasions, Fakirs, Pundits, and Christians, entered churches, and roamed over wilderness and forests and cities with nothing to help him on except his sincere hopes and absolute reliance in the mercy of Great Lord; for one year

he wandered in various regions of religion until he accepted the post of a headmaster in a Patna school.”

He married the same year (1874), before joining his assignment. In Patna, he benefited from the company of a great Muslim scholar, Qazi Haji Syed Raza Husain, wrote Quwate Faisla, Tahreek, Seer, etc., and edited several newspapers. There was no public gathering, in which he was not invited as a speaker. In spite of all these honours he gained, he felt that his love for God has decreased and he was not punctual in offering the five daily prayers. In short, he was living like a philosopher, which was abhorrent to him. He supplicated God for forgiveness of his sins and vowed to be punctual in offering prayers, which he actually did. This turned him into a chaste person. As a result, he felt a craving to write books, describing the excellences of Islam which could save Muslims from the bad influence of the Western Philosophy; and wrote a very popular book, Miraj-ul-Momneen. After reading this book, many Muslims, who were not offering prayer, started it.

It was February 6, 1886 Maghrib time that “he felt an imperceptible

craving to quit his post, from which he used to get Rs 100.00 per mensem. He tendered his resignation, much to the reluctance of his friends, and maintained himself for sometime by publishing a monthly journal, ‘Noorul Islam.’ He gave several lectures on Islam at Patna, and then went to Calcutta, where he delivered his lecture in English, which produced such effect on the audience that several European clergymen vouchsafed the truth of Islam, and a notable gentleman, Babu Bepin Chandra Pal, was about to become Musalman. He was invited by the people at Dacca where his preachings and lectures left his name imbedded in the hearts of the citizens. His various books and pamphlets and successive lectures in Urdu and in English in the different cities and towns in India gave him a historic name in the world. Some one hundred men became Musalmans on hearing his lectures and reading his books.”

Several Muslims in Patana, who used to read Anwar-ul-Islam and listened to his lectures, remarked: Hasan Ali seems to be the reformer of this age. A renowned Muslim scholar compared his works with the works of Imam Ghazali. But he himself always thought that the

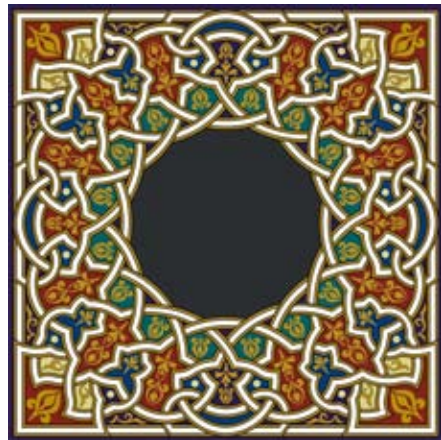
Promised Reformer – about whom he had formed a model in his mind – must be of higher station than him. Some of his friends at Lahore told him that Sir Syed Ahmad Khan, Founder of the Aligarh Muslim University, seems to be the reformer of this age, and listed his qualifications. He answered them that, being deprived of righteousness, he could not be a reformer.

Based upon his personal experience, he was dissatisfied with the great saints and Maulvis of his age. How these persons, themselves unaware of the innumerable objections, targeting Islam, can do the job of defending it? Without any pride or boasting, he was convinced that although his knowledge of Arabic was less than them, he could face the enemies of Islam and can explain to them the truth of Islam better than them.

During his tour of Punjab in 1887, he found this province most fertile from the religious point of view. This was the reason that the Christians, the Brahmus, the Arya Samaj, etc. tried their best to convert this province to their respective faiths. Sir Syed named them “Zinda Dil Punjab,” because for his educational services, this province supported him more than any other province. This could be the reason that God raised the Prophet of this age-Hazrat Mirza Ghulam a.s.-in this province.

At Amritsar, Hasan Ali heard the name of Hazrat Mirza Ghulam Ahmad of Qadian, district Gurdaspur, who has successfully and excellently faced the Christians, the Arya Samaj and the Brahmus,

has authored a renowned book, Braheene Ahmadiyya, and also claims to be Mulham (a revealed person). Hazrat Ahmad’s claim to be a revealed person did not surprise him, because he knew that revelation is not confined only to the Prophets, it includes the non-Prophets as well. After knowing about Hazrat Ahmad, Hasan Ali felt a desire to meet him. With a companion he went to Qadian, where Hazrat Ahmad’s warm welcome deeply impressed them. Hasan Ali’s friend, who accompanied him in his journey from Amritsar to Qadian, was a great opponent of Hazrat Ahmad and thought him



to be an impostor and pretender. After meeting Hazrat Ahmad, he changed his views and, in the presence of Hasan Ali, apologized to Ahmad for having mistrust in him. In Qadian, Hasan Ali met an old relative and great opponent of Hazrat Ahmad. On being asked about Hazrat Ahmad, this man said that he thinks Hazrat Ahmad to be false in his claim to be Mulham, but admitted that from his very early age Hazrat Ahmad was of good conduct, fond of books, and always inclined towards prayer. At the time of his departure, Hazrat Ahmad offered him Braheene Ahmadiyya and Surma Chashme Arya. Study

of these books convinced him of Hazrat Ahmad’s high station.

After meeting Hazrat Ahmad, Hasan Ali even for a moment thought him to be pretender. The only evil thought that came to his mind was that Hazrat Ahmad was deluded about himself. It was so because of the wrong model he had about the reformer of that century. Although he did not offer allegiance to Hazrat Ahmad, it was only due to this meeting that in the very next year (1888), 14 years after his marriage, he was blessed by God with his first issue, a boy, whom he named Ahmad.

After returning from Qadian, Hasan Ali was again engaged as a missionary, in which his success was more than his own imagination. Several hundred Hindus embraced Islam at his hand. More than 2,000 Muslim students who, under the influence of the Western Philosophy, had turned into atheist, agnostic, or weak in faith, returned to Islam after listening to his lectures. He lectured in more than 40 cities in India. And with cooperation of rich Muslims, he founded orphan houses and/or Madrasas in 12 cities. In seven years (1887-94), he was well known all over India. He had the honour of being the guest of honour of Maharaja Mysore, Nawab Weqaral Amra Bahadur, chief minister of Hyderabad state, and Nawab Sir Asman Jah. Lord Canmara, Governor of Madras (now Chennai), chaired the meeting, in which he delivered lecture in the Senate Hall of Madras in English.

Hasan Ali’s monetary condition surprisingly turned better. As a headmaster he was getting Rs.



100.00 per month, but was unable to donate even Rs 10.00 in charity. As a missionary he was getting only Rs. 15.00 per month, but often donated Rs. 500.00 at a time in charity. Its only reason was that God was helping him from his own treasury.

Anjuman Himayate Islam Hyderabad resolved to send Hasan Ali to England as a Muslim missionary, which could not be materialized due to some politics. Great was this honour for him, but the real and an honour greater than this was bestowed upon him by the Promised Messiah. Discussing about the preaching of Islam in the English speaking countries he said that persons proficient in English be sent to these countries as missionaries e.g. Maulvi Hasan Ali, whom he loved for the sake of God. He is well behaved and has the courage and ability to give publicity to Islam (Noorul Haq V.2, p.62).³

In spite of all the successes he achieved and the honours bestowed upon him, he never thought himself to be a learned person. Whenever he compared his abilities with the high standard lectures he delivered on different occasions, he always thought it to be a miracle and a proof of the existence of Almighty God. Even his friends used to get astonished after listening his lectures.

Being preceptor of more than 2,000 Muslims in Dacca, he was always in search of a preceptor for himself. Several times he requested Qazi Syed Husain to suggest him a person, whom he could offer allegiance. Being aware of Hasan's own high station, Qazi Sahib was reluctant. However, after his repeated requests, he suggested him the name of Syed Shah Husain Qamri Abul Ali, to whom he offered his allegiance, on the condition that if he finds a perfect Sheikh, he should be allowed to obtain bounty (Faiz) from him. Syed Sahib cheerfully agreed.

In 1893, Hasan Ali had the occasion to attend the Annual Conference of Anjuman Himayte Islam, in Lahore, in which Maulvi Hakeem Nooruddeen, whose knowledge of the Holy Qur'an was superb, gave an exposition of Al-Noor, 24:36. Hasan Ali was unable to express in words how deeply he was affected by this discourse. In a meeting with Hakeem Nooruddeen, he asked him about the benefits he derived after offering his allegiance to Hazrat Ahmad. He answered that he tried his best to get rid of a sin but could not. After offering allegiance, he not only got rid of the sin, it became repugnant to him.. He adds that if Hakeem Nooruddeen had recited some of the miracles and prophecies of Hazrat Ahmad, he might not have attached much importance to them, but he was deeply affected

by what he told him. The reason of him being so deeply affected by this answer was that this quality of Hazrat Ahmad a.s. was perfectly identical with one of the qualities of the Holy Prophet Muhammad s.a.w. (purifies), mentioned in Al-Jumu'ah, 62:3.

It was almost the end of 1893 that Hasan Ali met Seth Abdurrahman Haji Allah Rakha of Madras in Bombay (now Mumbai). Seth Sahib wanted to offer allegiance to the Promised Messiah, and having great reliance in Hasan Ali, wished to have his advice before taking any decision. He answered him that by the grace of God he could know the inner condition of a person just by seeing his face. As agreed both proceeded for Qadian, reached there on 2 January 1894, and met the Promised Messiah the same day. Hazrat's hospitality was the same as it was in 1887. After the very first meeting, Seth Sahib instantaneously turned into Ahmad's lover. Hasan Ali was confounded. Except for the physical features he was not the same person as he was in 1887. Allah, Allah, he was an embodiment of Noor. It seemed as if God Himself had cloaked him from head to toe in His love. During his few days stay at Qadian, Hasan Ali got the opportunity to meet Huzur twice a day, and also had a glance of Aaina Kamalate Islam, Fatah Islam, Tauzeehe Maram, Ezalae Auham, Shahadatul Qur'an and Barkat-al-



Dua, authored by the Promised Messiah. The study of these books convinced him that Hazrat Mirza Ghulam Ahmad was the Promised Reformer of this age, whom God has raised to make Islam triumph over the evils against Islam. Now the question he faced with was: should he offer allegiance to this illustrious person at the cost of fame, honour, etc, or should he adopt the life of a hypocrite? Satan advised him to leave Qadian quietly and be saved from disgrace. The Angel told him that one who does not believe in Imam of the time dies as an ignorant. He spent few days in great conflict and supplicated God for guidance. Satan and the Angel were pulling him in two opposite directions. And he was so counterbalanced between these two opposite forces that even a puff of wind was sufficient to push him in either direction. Finally and fortunately, he listened to the Angel and offered allegiance to the Promised Messiah a.s. on Friday, 11 January 1894, after which he experienced a great spiritual progress within him. He was fortunate to be the first Ahmadi from Bihar and one of the 313 Companions of Imam Mahdi. Seth Abdurrahman also joined Ahmadiyyat. They are listed in Zameema Anajm Atham as follows:

No. Name

29. Seth Abdurrahman Haji Allah Rakha of Madras with family

91. Late Hasan Ali of Bhagalpur

Hasan Ali left Qadian for Lahore on 13 January, where he delivered a lecture in English, in which he described some of the spiritual benefits he derived after believing in the Promised Messiah. Then he went to Madras, where what happened to him was the same what has always happened to the lovers of truth in every age and in every country. His entry in mosques was prohibited. Pamphlets were distributed in every mosque that Hasan Ali is excommunicated from the Ahle Sunnat Community. Police was informed that he spreads violence.

In short, the same Hasan Ali whom the Muslims used to call "the sun among the Muslim preachers" turned into "lecturer Hasan Ali."

When the doors of the mosques were closed to him, he rented a hall from the Hindus in the same city and delivered two effective lectures, on two consecutive days, first in English and then in Urdu.

In his native city, Bhagalpur, he did not face the same opposition as he faced in Madras. Here the Maulvis only disapproved his decision of joining Ahmadiyyat on the following grounds.

1. He made the decision in hurry without proper investigation.

2. He harmed the Muslims because the useful service he was providing them has stopped.

A great Sufi and a top scholar on Islam, Maulvi Hakeem Ahmad Husain, was the only exception. He appreciated Hasan's decision and advised him to continue his work without caring for what others say. With or without this advice, Hasan Ali continued his work and "a large number of people joined the Movement in response to his exhortation"⁵

"His missionary zeal manifested itself up to the last hour of his life, when he was overheard to say, 'Abjure your religion and become a Musalman.' On being questioned, he said that he was talking to a Christian."⁶

He died in early 1896 at the age of 42. No information is available about his tomb. No information is available about his direct descendants, but his relatives are spread over India, Pakistan, United Kingdom, Canada and the US.

May the great soul rest in peace in paradise.

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Hadhrat Haji Ghulam Ahmad(ra) of Karyam, District Jalandhar, Punjab, India (1875-1943)

By Nabeel A. Rana

Hadrat Haji Ghulam Ahmad was a companion of the Promised Messiah and al-Imam al-Mahdi (on whom be peace), Amir of Karyam (District Jalandhar) and a prominent figure of the community. He was well known for his piety, generosity, hospitality, kindness, love for the poor and welfare of the community.

Initiation into Ahmadiyyat – The True Islam

His deep religious knowledge and his nightly vision after performing *Istikakhara*, wherein he saw the words “*Masih-e-Mau`ud*” written on the sky in bold golden letters, he was convinced of the truthfulness of Ahmadiyyat. He then proceeded to Qadian and pledged his allegiance at the hand of the Promised Messiah (on whom be peace) and was therefore initiated into Ahmadiyyat — the true Islam in February 1903.

Successful Dai`Illah

He distinguished himself in *tabligh* activities and established eleven Jama`ats in the districts of Jalandhar and Hoshiarpur, Punjab, India. On account of his excellent *tabligh* work in *Makarian* and *Malkana* in the Province of UP, India, he received commendation

certificates from Hadrat Khalifatul Masih II, al-Musleh al-Mau`ud^{ra}.

Acceptance of Prayers

He was a *moosi*, who never missed his *Tahajjud* Prayers, besides the five daily prayer. The Gracious God would accept his supplications. An example may be quoted of a non-Ahmadi who asked him on an extremely hot day that if it rains today he will accept Ahmadiyyat. Hadrat Haji Sahib prayed fervently in the company of other Ahmadi Muslims. A short while later the sky was overcast with clouds and it started raining heavily. There upon the non-Ahmadi gentleman accepted Ahmadiyyat.

Financial Sacrifice

He performed Haj in 1911 and later got an Ahmadiyya Mosque constructed in his village mostly from his personal funds. He also established an elementary school in the village to impart free education to all children irrespective of their religion, caste or creed. He paid his total wasiyyat dues by giving a part in the beginning of his agricultural land to *Anjuman* (Ahmadiyya Movement in Islam). He contributed generously in many *tehrikats* and to ‘*minarat fund*’ where his name appears in the list of

donors on the plaque of the *Minar tul Masih* in Qadian, India.

Love for Khilafat

He was an ardent follower of Khilafat Ahmadiyya. His Holiness, Hadrat Khalifatul Masih I^{ra} had special love for him which he expressed in many of his personal letters. Hudur would ask the Jama`at member of his area to visit Qadian regularly, and if for some reason could not do so, then visit Karyam and meet Hadrat Haji Sahib to enhance their spirituality.

His Honesty

Hadrat Haji Sahib was such a truthful man that all his friends and foes would accept him as an arbitrator in their disputes. Even the courts would ask him for such arbitration in many cases.

Recipient of a Sacred Relic of the Promised Messiah(as)

He would visit Qadian regularly. Once he brought a fine pair of shoes and presented it to the Promised Messiah (on whom be peace) and requested him for his used attire for blessings. Hudur graciously donated a ‘*dhoti*’ accepting his request.

Heavenly Visions

Twice he had ‘*ziarat*’ of the Holy

Prophet Muhammad (on whom be peace and blessing of Allah). In one vision he shook hands, while in the other he performed prayers at the Holy Ka'aba in Mecca where the Holy Prophet Muhammad (sa) was the Imam. In another vision he saw that it was a Day of Judgment and an angel standing near a stone, which carried the names of persons decreed to *jehannam* (hell bound). Fearing, he went close to the angel to locate his name, but was told by the angel that his name cannot be at this place. He then proceeded to the other side, where a book was lying. He opened the book and saw his name written on many pages.

Witness of a Prophecy

The Promised Messiah (on whom be peace) mentioned his name in one of his books entitled "*Haqiqatul Wahi*" as a witness to his prophesy known as "*Aatashi Gola*" (A meteor of dazzling light) on the sky. (*Haqiqatul wahi – Ruhani Khaza'in*, vol. 22, page 532)

His Demise

He passed away in July 1943 and was buried in *Bahishti Maqbara* (graveyard) *Kita Khas* reserved for companions who accepted Ahmadiyyat before 1900. Hadrat Haji Sahib (initiated in 1903) although not falling in this category was allowed to be buried in this *Kita* on the orders of Hadrat Khalifatul Masih II^{ra} because of his meritorious services to Islam and Ahmadiyyat. May Allah bless his soul.

His Progeny

Allah blessed him with three sons and a daughter - Chaudhry Zahuruddin Ahmad, Chaudhry Ahmad Din and Chaudhry Nuruddin



Hadhrat Haji Ghulam Ahmad(ra)

Ahmad. The daughter died in infancy.

Many members of his second generation have migrated to Europe and North America. Much of his third generation was born in North America.

In USA

1. Khalida (daughter of Ch Ahmad Din). Her son is Rana Muhammad Luqman.
2. Dr. Rana Nauman Ahmad (son of Ch. Nuruddin Ahmad). His children are, a) Myra Ahmad and b) Omair Ahmad
3. Sadaf Ijaz (daughter of Ch. Nuruddin Ahmad). Her children are, a) Samiya Ijaz, b)

Maryam Ijaz, c) Mishaal Ijaz

In Canada

1. Maqbool Ahmad (son of Ch Ahmad Din). His children are, a) Saira Maqbool, and b) Zoya Maqbool
2. Nabeel Ahmad Rana (son of Ch. Nuruddin Ahmad). His son Maloof Ahmad Rana was born in Cambridge, Ontario and is a member of the Waqfe Nau Scheme.

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2. Salahuddin, Malik, ed. *Ashab-e-Ahmad*. Rabwah: Ahmadiyya Book Depot, 1961, vol. 10, p. 75-132

Tribute to Sahaba:

Hadhrat Mian Muhammad Deen(ra)

Mohammad Zakaria Virk

Hadrat Mian Muhammad Deen^{ra} was one of the 313 companions of the Promised Messiah^{as}, the Holy Founder of the Ahmadiyya Movement in Islam. For his meritorious services, his name is mentioned in various books of Hadrat Ahmad^{as} such as *An-jam-e-Atham*, *Siraj-e-Muneer*, and *Kitab al-Bariyyah*. His descendants are living in many North American cities like Toronto, Kingston, Calgary, Montreal, Valdosta (Georgia), San Jose (California), Boston (Mass), Los Angeles, Washington DC and Milwaukee (Wisc).

Early Life and Education

He was born in 1874 in *Haqiqqa* (population 150), a small village near Kharian, Pakistan. In those days people cultivated land, and lived in small villages that were scattered near each other. Some of the nearby villages included: *Pindi*, *Chak Sikandar*, *Dhoria*, *Naseera* etc. Children of one household would get along with neighbours and start the day by learning to recite the Holy Qur'an that they were expected to have finished by age five. Formal education started after that by learning to read books like *Kachee Roti*, *Pukkee Roti* etc. from the

Imam of the mosque. Religious and moral development was focal point of education.

He finished his primary school in the same village on 5th March, 1885, and completed his vernacular middle school from *Dinga*, District *Gujrat* in January 1888.

Employment

Upon completion of training as a *Patwari*, he was appointed as such in the village of *Balani*, *Tehsil Kharian* on 19th July 1890 and worked till 1905. He kept climbing the professional ladder as *Girdaawar*, and *Qanungo*. From 1910 to 1929 he worked as *Wasil Baqi Nawees* (a book-keeper who maintained land revenue records in the Tehsil Headquarter). Towards the end of his civil service career, he was posted in the District headquarters in *Gujrat*, retiring in 1929.

Conversion to Ahmadiyyat

When he was working as a civil servant, his spiritual life was in the pits, bordering on atheism. Fortunately, he happened to read the magnum opus of the Promised Messiah^{as}, the *Braheen-e-Ahmadiyya*, which was mailed by Mirza Jalal-ud-Din^{ra} to his sons in

Gujrat. While reading this book in the winter months of January 1893, the truth dawned on him like mid-day sun.

From 1893 to 1894, he finished the book which he used to read after the *Tahajjud* prayer. Subsequently, he read *Aeena Kamalate Islam* and *Tauzeeh-e-Maram*.

Fortunately, Mirza Jalal-uddin (retired *Meer Munshi*) who worked in Sialkot, was on leave visiting Blani for two months. After having detailed discussion with him, Mian Sahib filled out the *bai'at* Form and mailed it to Qadian. In October 1894, he received a reply instructing him to take the oath of allegiance in person as well. Accordingly, he went to Qadian and took *bai'at* at the blessed hand of Promised Messiah^{as} in the room located on the roof of *Masjid Mubarak* on 5th June 1895.

That day, he offered *Zuhr* prayer in *Masjid Mubarak* while Maulvi Abdul Karim^{ra} led the prayer. In those days, Promised Messiah^{as} used to give audience in the mosque between *Zuhr* and *Asr* prayers and *Maghrib* and *Isha* prayers.

One fine day, Hadrat Ahmad^{as} was sitting on the floor against the northern wall of the mosque, Mian

Sahib looked at his radiant face and witnessed white rays of light shooting towards the sky. Having watched the heavenly bright light on the blessed face of the Promised Messiah^{as} he was delighted to the core.

One day, Hadrat Mian Sahib^{ra} asked the Promised Messiah^{as} how can I master the Holy Qur'an? In reply Hudur recited verse 233 of Chapter *al-Baqarah* of the Holy Qur'an.

Once he was in the company of the Promised Messiah^{as} a thought crossed his mind.

I have no mastery over theological matters, back home I face the *maulvis*. How would I rebut their allegations?

While he was hesitating to ask this question, to his utter amazement, the Promised Messiah^{as} said in an authoritative tone:

Anyone who reads my books, will never be defeated (Rawayaat-e-Sahabah Vol. 7, page 48).

His Name in the Books of the Promised Messiah^{as}

In January 1897 the Promised Messiah^{as} published his book *Anjam-e-Atham*, and his name was #3 on the list of 313 Companions. In the book *Siraj-e-Muneer* his name was listed as one of the contributors towards the Guest House in Qadian. In *Kitab al-Bariyyah* his name was listed on #110. In July 1900, he contributed one hundred rupees towards the construction of *Minaratul Masih*. Names of all the contributors are engraved on this minaret of the Messiah in Qadian.

After the passing away of Hadrat



Hadhrat Mian Muhammad Deen(ra)

himself the presence of Hadrat Maulana Noorud Deen, Khalifatul Masih I^{ra} and Hadrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II^{ra}. At this point of his life, he developed diabetes and had a constant need to urinate frequently. In the presence of *Khalifa* during the meetings, he would raise his hand, say nothing, and wait till he would hear, "Yes, you may leave".

He made a habit of always remaining in a state of ablution. He used to carry a mud ball in his pocket so he could perform *Tayam-*

However as soon as he found water, he would perform ablution.

Dedicates his Life for Ahmadiyyat

After his retirement from civil service in 1929, he became full time devotee of Ahmadiyya Community. He was actively involved in collecting funds for Kashmir Movement and prepared the budget for the *Gujrat Jama`at*. For a while, he worked in Sindh looking after the agricultural land owned by the *Jama`at*. Subsequently he worked in the Office of the Property Management in Sadr Anjuman Ahmadiyya, Qadian.

During the partition of Indian sub-continent in 1947, his entire family moved to Pakistan but he chose to stay in Qadian to protect the sacred places. He was one of the 313 *Derweshan-e-Qadian*. He was again involved in teaching the Holy Qur'an, and giving evening lectures on the life of Hadrat Ahmad^{as}. His daily routine was to walk to *Masjid Mubarak* for five daily prayers that required going up the stairs. Despite his advancing years, he would not accept help from others in climbing steps. The meals were served in *Langar Khana* where while waiting in line, he would share with others his sweet memories of life of Hadrat Ahmad^{as}. His journey into the spiritual world of Ahmadiyyat ended on November 1, 1951 when

he was knocked over in a dark street and received injuries. He was laid to rest in the Special section of *Bahishti Maqbara*, Qadian.

May Allah bless his soul. Ameen.

His Descendants

He was blessed with five sons and four daughters. Of his many descendants scattered around the globe, those living in North America are as follows:

Squadron Leader (retired) Raja Abdul Malik, great grandson, Virginia USA, presently in Pakistan; Atiyya Waraich, great grand daughter, Toronto; Javed Chaudhry, Muzaffar Chaudhry, Anas Chaudhry, Azizullah Chaudhry, Amatush Shakoor,

great grand children living in Calgary; Zakaria Virk, grandson through his daughter Zainab Bibi; Mubashara Hamad, great grand daughter, Rochester; Dr. Ghulam Muqtada, great grandson through Dr. Ghulam Mustafa; Chaudhry Idris Virk, grand son through daughter Zainab Bibi; Mansoor Anjum, great grandson, through Soofi Ghulam Muhammad (himself a *Sahabi*) s/o Mubarak Muslehuddin, Rabwah, Los Angeles; Chaudhri Mubashir Ahmad, San Jose, grandson through is daughter Amina; Amatul Karim Nusrat, grand daughter of Dr. Ghulam Mustafa; Nuzhat and Honey, great grand daughters Los Angeles.



Muqawqis Sends Gifts to the Holy Prophet(sa)

Hasan Muhammad Khan Arif

During the blessed time of the Holy Prophet (peace and blessings of Allah be upon him) he had dispatched some letters to the rulers of the states around Arabia exhorting them to accept Islam. Muqawqis, in those days was the Viceroy of Egypt appointed by the Romans in that country whose capital was Alexandria.

Hadrat Hatib bin Abi Balta'a was dispatched by the Holy Prophet (peace and blessings of Allah be on him) to Muqawqis to deliver his letter. He traveled to Egypt and when he reached Alexandria, he presented it to Maqawqis. He received the Holy Prophet's delegation with great honour and in return he himself sent two maidens and a mule named *Duldul* to the Holy Prophet as gift. The two maidens were sisters and their names have been recorded in history as Maria and Seerin.

While on his return journey, Hadrat Hatib preached the two maidens and they accepted Islam before reaching Medina. When he reached Medina, he presented the gifts to the Holy Prophet (peace and blessings upon him) and he replied, "Power deprived Moqawqis of accepting Islam. He did not realize that these worldly things are just transitory". (Tabaqat-Ibn-Sa'ad).

After departure of Hadrat Hatib, Maqawqis preserved the letter in

an ivory box. It was discovered in nineteenth century by a French orientalist, M Bartholomew in a Christian monastery. It was pasted in the bible of a Christian monk. This letter was sold by Bartholomew to Sultan Abdul Hamid of Turkey for three hundred pounds sterling. The Sultan fixed the letter in a gold frame and kept it with other sacred relics of the Holy Prophet in the vaults of his treasury.

The Impressions of Muqawqis

Hadrat Mugheera bin Sho'ba was a sincere, devoted and celebrated companion of the Holy Prophet. He was wise and a learned person. He rendered great services to Islam during his life. He has related the story of his accepting Islam and says, that once before converting to Islam, he went to the Court of Muqawqis and had an audience with him. The king asked several questions about the Holy Prophet which he answered. Muqawqis confirmed the claim of the Holy Prophet (peace and blessings of Allah be on him) and said that Jews were also awaiting a Prophet like Christians and his qualities and qualifications are detailed in Torah.

Hadrat Mugheera said that he was highly impressed by the talk of Muqawqis. On return he met a great Christian divine. He asked him whether

they were also awaiting a prophet and if so, what were the signs of the prophet mentioned in Torah and Bible. In reply the scholar explained to me in detail that they were surely awaiting a prophet who will be the last among the prophets. Jesus Christ has instructed us that whenever he appears, we all should believe in him. That prophet will be unlettered, and his name will be Ahmad and his qualities and visage will be as follows:

He will be of normal height. His eyes will be big having red lines in them. He will be of ruddy colour. His dress will be moderate and of coarse cloth. He will eat usual food. He will not be afraid of any mishap or calamity. His followers will be very faithful, obedient and ready to lay down their lives for him. He will be visiting his spouses on their regular turn. The place of his residence will be hard and rocky. There will be date palms in that land. He will follow the faith of Patriarch Abraham. His call will be for one and all. The whole earth will be his place of worship.

Hadrat Mugheera states that all this impressed me so much that I hurried to the Holy Prophet (peace and blessings of Allah be on him) and accepted Islam. (Husn al-Muhazara by Sayooti, pp. 50-51).

SOUVENIRS FOR CENTENARY KHILAFAT AHMADIYYA 1908-2008

Dear brothers and sisters,

Assalamo alaikum wa Rahmatullah!

CKA Souvenir committee of Canada Jama'at has designed and produced some outstanding Jubilee Celebration Souvenirs and is proud to offer these items to Jama'at members for their personal collection and also as gifts to family members and friends.

These Souvenirs are "Collector's Items" and the engraving on them of "100 years" of Khilafat Ahmadiyya will not change till the next century. The historical and sentimental values of these specially crafted souvenirs will live for generations to come.

The prices are very reasonable for everyone's affordability. These items will be sold during Khilafat Jubilee Celebrations, Jalsa Salana Toronto and Calgary. As the quantities are very limited, you are encouraged to place your order as early as possible. (order form is attached)

We are very fortunate for being part this spiritual era, and I wish you all the Happy Celebrations of "100 Years of Khilafat Ahmadiyya".

Jazakumullah!

Khalid Iqbal Qureshi

Secretary, CKA Canada Jama'at

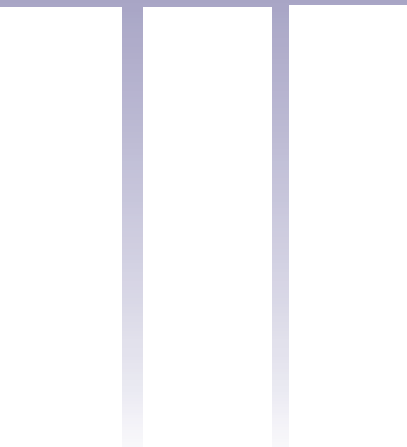
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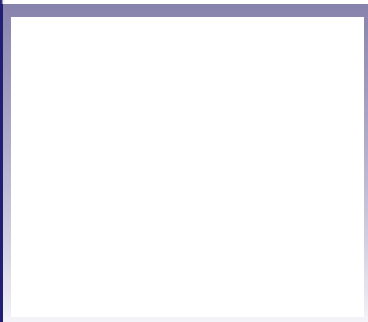
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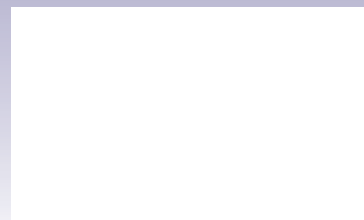
Crystal Block Models of Baitul Islam Mosque, Baitun Nur Mosque and Manartul Masih with 3D engraving.

All come with multi-coloured light stand
Three designs come with Gift Box

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SOUVENIRS FOR CENTENARY KHILAFAT AHMADIYYA 1908-2008

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Khilafat Jubilee Gift Bag



Gift Bag

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Khilafat Jubilee Mugs



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Solar Key Chain



Solar Key Chain - Charges with Sun light

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Lanyard

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AMJ Canada Pen

Price: \$1.00 CAD

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